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MISSIONS

AND

MISSIONARY SOCIETY

OF THE

METHODIST EPISCOPAL CHURCH.

BY REV. J. M. REID, D.D.

IN TWO VOLUMES.

VOL. II.

WITH MAPS AND ILLUSTRATIONS.

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METHODIST EPISCOPAL MISSIONS.

PART VII.

MISSIONS TO THE GERMANS AND TO GERMANY.

Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house: hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.—1 Kings viii, 41-43.

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.—1 Cor. i, 21.

1. Early Methodism and the Germans.

IN the year 1735 John Wesley, on his way to Georgia as a missionary to the Indians, was blessed with the company of twenty-six Germans. He was evidently deeply interested in them, for he began to study the German language that he might be able to converse with them, and he attended their worship. Amid the perils of a violent storm, when all were apprehensive of perishing, these pious Germans evinced the greatest calmness, and mingled their hymns of praise to God with the ragings of the tempest. Contrasting his own troubled mind at the same time with their peaceful trust, he became convinced that they possessed a treasure of Christian faith and love of which he was destitute. After arriving in America, a searching examination of his spiritual state by Mr. Spangenberg deep-

ened his conviction of sin. After his return to England, on March 4, 1738, Mr. Wesley met Peter Böhler, pastor of the German Moravians worshiping in Fetter Lane, "by whom, in the hand of the great God," he says, "on Saturday, May 5, 1738, I was clearly convinced of unbelief,* of the want of that faith whereby alone we are saved with the full Christian salvation." Charles Wesley, a month later, was also awakened in like manner through the instrumentality of Peter Böhler. This godly man became Mr. Wesley's spiritual guide and teacher, and under him he first began to preach the "new doctrine."

On the last day of the second conference of American Methodism, which was held in Philadelphia in 1773, Mr. Asbury sprang into his saddle, and started for the "great Baltimore Circuit." In the city of Baltimore, among other pastors, he found Rev. Philip William Otterbein and Rev. Benedict Swoop, who came to see him, and to whom he unfolded the doctrines and plans of Methodism. Otterbein, while a pastor in the wilds of Pennsylvania, taught by the Spirit of God alone, had been led into the experience of the saving grace of God, and Swoop was of like spirit. They became fast friends of Asbury, and, admiring Methodist usages as well as doctrines, they resolved "to imitate our methods as nearly as possible." They became the founders of the United Brethren, commonly known as the German Methodists.

Otterbein assisted Dr. Coke in the ordination of Bishop Asbury, and throughout life there was a most intimate and hearty co-operation between the Churches of Otterbein and Asbury, and the founders delighted to itinerate side by side. One of Otterbein's helpers was Martin Boehm, father of the late centenarian, Henry Boehm. Otterbein and Boehm became the first bishops

* Assurance of his pardon came on May 24, 1738.

of their Church. The work under them spread rapidly, and it has become a great Church. In 1811 Asbury visited "the great Otterbein," as he styles him, still lingering in Baltimore, and says of him, "Forty years have I known the retiring modesty of this man of God, towering majestic above his fellows in learning, wisdom, and grace, yet seeking to be known only of God and the people of God."

In 1876 the United Brethren reported 3 bishops, 1,952 ministers, 143,881 members, and 2,854 Sunday-schools, containing 163,439 scholars.

In the year 1790, under the ministry of Martin Boehm in Eastern Pennsylvania, a young man named Jacob Albright was converted, who became a local preacher of the Methodist Episcopal Church, and whose spirit was greatly affected by the want of genuine piety everywhere prevailing around him in the German Churches. He began to itinerate among them in the hope of arousing them to a higher Christian life, feeling that "his call was exclusively to them." Mr. Asbury "esteemed him a brother beloved." He had at first no thought of founding a Church; but Mr. Asbury not wholly approving of distinct German congregations, and Albright feeling that his own call was imperative and specially to such, a distinct organization naturally arose, which still exists, and has become a powerful body under the name of the "Evangelical Association;" they were at first called Albright Brethren. The Association has 19 annual conferences, 628 itinerant preachers, 540 local preachers, and a Church membership of 105,013. This body of earnest German Christians has extended into the Fatherland, and their history, as well as that of the United Brethren, we claim to be a part of the history of German Methodism, reluctant as they are to concede it.

2. Providential Origin of the German Mission.

Entirely disconnected from these movements was a later series of circumstances leading to German Methodism as an integral part of the Methodist Episcopal Church. The first of this train of events was the departure, from Germany for America, in the month of May, 1828, of William Nast, then a youth of twenty-one years of age. Mr. Nast's parents were members of the Lutheran Church, walking in the fear of God. They experienced saving grace, and died in the triumphs of faith. His three sisters married ministers of the Lutheran Church, distinguished for their piety and learning. He himself felt the drawings of the Holy Spirit at an early age, and his parents destined him for the clerical profession. According to the custom of the Lutheran Church he was confirmed in his fourteenth year, and for that solemn religious rite, requiring a renewal of the baptismal covenant, he prepared by a two years' course of catechetical instruction, imparted by one of his brothers-in-law. During this instruction he was deeply convicted of the necessity of a change of heart.

At the close of the confirmation service he hastened, with a burdened heart, to a secluded spot in an adjoining grove, and, falling upon his knees, cried unto God for the pardon of his sins and the gift of a new heart. The Lord answered these cries; he obtained a clear witness of his acceptance with God, and with it there arose in his heart a burning desire to become a missionary in heathen lands. His thoughts turned longingly to the Missionary Institute in Basle, where he desired to be prepared for missionary service; but his relatives insisted upon his entering the seminary at Blaubeuren, to pursue the collegiate course prescribed by the State to

candidates for the ministry in the Established Church. In this preparatory seminary four years were devoted to the critical study of Greek, Latin, and Hebrew, under rationalistic professors, who held up before the young student the nectar and ambrosia of pagan literature, while they sedulously stripped the Hebrew Scriptures of their Messianic truth. He being the only one in a class of fifty who had any knowledge of experimental religion, and being denied the pure milk of the word, is it any wonder that he emerged from the seminary into the University at Tübingen fully prepared to be engulfed in the whirlpool of Pantheism, then the latest form of Rationalism?

Dr. C. F. Baur, who had been his Greek professor in the seminary, followed his class into the university, and there became the first propounder of the mythical theory of the Gospels, which subsequently found its most practical exponent in his disciple, David Friedrich Strauss, Nast's classmate, and, for a time, his intimate associate. At the conclusion of the philosophical course he was to enter the course of theology proper; but, having suffered complete shipwreck of his former faith, and feeling the unfitness of one in such a state to exercise ministerial functions, he voluntarily withdrew from the service of the State, and repaid out of his own means, small as they were, the costs of his education, according to the requirement of the State in such cases.

Thus, without rudder or compass, without God and without hope, and under the dominion of sin and of Satan—"foolish, disobedient, deceived, [and deceiving, and] serving divers lusts and pleasures"—tearing himself away from his relatives, he launched out into the wide world, to devote his life to art, science, and *belles-lettres*. Tossed to and fro in literary pursuits, and find-

ing no peace, he determined to try his fortunes in the New World.

He arrived in New York September 28, 1828. When leaving his Fatherland he had solemnly resolved to become a better man, but his first associations were not favorable to his purpose. Not quite one year had elapsed, however, before the providence of God opened a path which ultimately led to his conversion, and laid the foundation of his future career. He became a tutor in the family of Mrs. Rebecca Duncan, a widowed lady belonging to the Methodist Episcopal Church, possessing wealth and culture, and residing on Duncan's Island, at the junction of the Susquehanna and Juniata Rivers, in Pennsylvania. It was in this house, which was a regular preaching-place for the ministers of the Baltimore Conference, that he made his first acquaintance with the Methodist Episcopal Church. What he there heard and saw stirred up at once the sparks of conviction that still lay smoldering in his heart.

After spending a year in this Methodist home, he accepted a call to become librarian and teacher of German in the Military Academy at West Point. Here he became intimate with two devout young officers, that were converted under the preaching of Chaplain, afterward Bishop, M'Ilvaine, who requested him to instruct them in Hebrew. Their faith, and desire to prepare themselves for the ministry, made a deep and humbling impression on him. He now read with avidity the works of Law, Jeremy Taylor, and Baxter, and about this time translated for the "Princeton Review" Tholuck's "Sin and Redemption; or, The True Conversion of the Skeptic." He also found pleasure in going down to a little Methodist chapel which Rev. James H. Romer, stationed on the Phillipsburgh Circuit, New York Conference, had

crossed the river and opened. Under Mr. Romer's faithful preaching his longing became earnest for salvation, so that he often wept under his plain sermons. During the Annual Examination at West Point, in 1831, he heard Dr. Wilbur Fisk preach. The sermon made a very deep impression on him. About this time he received an invitation from Rev. Mr. M'Ilvaine, then rector of St. Ann's Protestant Episcopal Church, in Brooklyn, New York, to open in the following spring a select classical school in his house. But the cholera, which broke out in New York at that time, prevented the consummation of this plan.

Leaving West Point for Duncan's Island, and stopping at Gettysburgh, he received and accepted a call to a professorship of languages in the Lutheran college at the latter place. He was to enter upon his duties the ensuing fall, (1832,) but, arriving at Duncan's Island, he met Rev. David Steele and several other Methodist preachers of the Baltimore Conference on their way to a camp-meeting on the banks of the Juniata. On their invitation he decided to accompany them. On that camp ground, the first that he had ever visited, the deep of his heart was broken up. The Holy Spirit gave him such an overwhelming view of the tender mercy and love of God that his eyes became a fountain of tears. For several days he wept unceasingly. But at the close of the meeting this melting of heart was succeeded by such a realization of the enormous guilt of his apostasy from his early piety, and of the sinfulness of his subsequent life, that he was led to believe that his day of grace had passed forever. Thus commenced a terrible struggle with unbelief, lasting three long years.

Returning to Gettysburgh to fulfill his engagement, he found himself unable to meet it, and his Lutheran

friends, regarding his deep spiritual conflict as pointing to the ministry rather than to an educational career, suggested that he should enter their theological seminary to prepare for the sacred office. But he could not entertain this proposition, for the salvation of his own soul absorbed all his thoughts. From the Lutheran synod, where his case had been under consideration, he returned to Gettysburgh, and immediately inquired for the residence of a certain Methodist class-leader, noted for deep piety and experience. Coming to his house he found a prayer-meeting, at the close of which he tremblingly asked the leader if he might have the privilege of joining his class. His name was placed upon the class-book, and he was recognized as a probationer of the Methodist Episcopal Church. Into this period falls a letter written to Dr. Wilbur Fisk, which drew from the doctor a characteristic reply, which is spread out in full upon the pages of Fisk's Life by Dr. Holdich.

It is impossible to enter fully into the details of this remarkable experience, but it is proper to state that the deep darkness that settled down upon his soul was not wholly continuous. There were many intermediate seasons of blessing and comfort. The main obstacle in his path to peace seems to have been his habit of continual self-introspection. Placing his repentance in one scale and his sins in the other, he vainly sought to balance them, supposing himself only thus to be entitled to the exercise of faith. Yet there were occasions when he received precious baptisms of the Comforter, and his legality was forgotten or overcome.

While still at Gettysburgh his attention was directed to a German Separatistic Community in Phillipsburgh, on the Ohio River, a few miles below Pittsburgh. After many fruitless efforts to find rest here, as well as in

Economy, on the opposite side of the Ohio, where was a similar community, he attended a Methodist camp-meeting on the Monongahela River. Here he heard a sermon by Dr. Charles Elliott, on Isa. lv, 1, which made so powerful an impression on him that, without waiting for its close, he rushed out into the woods and began to wrestle with God in loud cries and tears. The following morning he partook of the communion, and professed to have found peace through the blood of the Lamb.

At the close of this camp-meeting a pious mother in Israel, Mrs. Patrick, took him to her humble cottage in Pittsburgh, where he made his home for a brief time. The clouds of doubt again rolled over Mr. Nast's spiritual sky. This saintly old lady fell seriously ill, and, supposing herself to be on her death-bed, endeavored to cheer and comfort him in language so remarkable that it seemed to partake of the nature of prophecy. "Be of good cheer," said she, "and praise the Lord. He has chosen you to bear the gospel message to your countrymen. Thousands of Germans will be saved through your instrumentality."

At this time Bishop M'Ilvaine again addressed him, with an invitation to accept the position of teacher in German and Hebrew in Kenyon College, at Gambier, Ohio. He consented. But his deep mental anguish and frequent self-imposed penances had so impaired his physical health that he was advised to seek first a restoration of mind and body. While thus spending the winter of 1833–34 on the farm of a Methodist in Gallia County, Ohio, he was found by Rev. Adam Miller, who comforted him greatly, and at whose suggestion he translated the Articles of Religion and General Rules of the Methodist Episcopal Church into German.

Though considerably improved in health, he was yet unfitted to teach, his spiritual unrest being as great as ever; but on returning to Kenyon College he was received with such warm sympathy on the part of the faculty and students that he finally yielded to the urgent solicitations of the latter to form a Hebrew class. His mind became more tranquil, but he still thirsted after God. While occupying the professor's chair he was accustomed to sit as a humble scholar at the feet of a Methodist cobbler in Gambier, by the name of John Smith, a man full of faith and of the Holy Ghost, and very powerful in prayer and exhortation, and who afterward became a member of the Southern Illinois Conference.

The day of Mr. Nast's ultimate deliverance was now near at hand. After three long dreary years of seeking he went to a quarterly meeting held in Danville, Knox County, Ohio. A powerful revival was in progress, under Rev. Adam Poe, the presiding elder. On Sabbath evening a score of seekers of religion came to the altar, and were converted. Though he had received license to exhort, Mr. Nast also went forward, as he had done in innumerable instances before; but, as usual, without receiving the witness of his adoption, for which he had been seeking so long. The meeting closed, and the congregation was gradually dispersing. In the act of leaving the house Mr. Nast cast behind him one lingering, sorrowful look at the happy converts around the altar, whose shouts of praise fell upon his ear. Suddenly the words were whispered within his soul, "Is there not bread enough in my Father's house?" His eyes at once were opened to the fullness of the merits of Christ, and, forgetting himself and his sins, he hastened back to a corner of the church, fell on his knees, offered

nothing but Jesus, and received in return a joy that was unutterable and full of glory. He arose and shouted aloud. This was on January 17, 1835.

On his return to the college he told the professors and students what great things the Lord had done for him. Indeed, he told the glad tidings of his salvation to every one. As he had exhorted sinners to repent before his conversion, lest they should fall into his sad and hopeless condition, so now he exhorted all whom he met to believe in the Lord Jesus Christ, that they might have joy like his. He felt immediately that he was now called to fulfill the vows of his childhood, to preach the everlasting Gospel, and he, therefore, consecrated himself wholly to God, to be used as it might please him. On January 31 he was licensed to preach by the Danville Quarterly Conference, and recommended for admission to the Ohio Conference, into which he was received on trial at its session in Springfield the ensuing fall. His appointment was, "German missionary in the city of Cincinnati."

In looking back over this singularly protracted and remarkable period of conviction, it is impossible not to be struck with the providential fact, revealing itself clearly amid all the changes in his career, that Mr. Nast was separated by the Lord for Methodism. Coming into contact with men of high influence in the Protestant Episcopal and Evangelical Lutheran Churches, whose personal sympathy and friendship he enjoyed in a high degree, opportunities were not wanting of entering into fellowship and becoming identified with these denominations. Yet, while cherishing with a grateful heart these manifestations of brotherly kindness, especially from that apostolic man of God, Bishop M'Ilvaine, his heart had been won from the beginning

by the Methodists, and to these it ever turned in its search after religious peace and a spiritual home.

Still more singular is the fact that, although he became on different occasions acquainted with devout and able ministers of the Evangelical Association and of the United Brethren, whose German tongue would seem to furnish a natural link of association, yet it never occurred to him to seek his soul's salvation in either of these Churches. Again, it was through this strong predilection for the Methodist Episcopal Church that his prolonged struggle became generally known throughout the bounds of Methodism in Pennsylvania and Ohio, exciting special interest in behalf of Germans, particularly those whose spiritual perceptions and emotions had become blunted and almost destroyed by Rationalism. Thus the Methodist Episcopal Church was prepared to appreciate and sustain the great work which, in the providence of God, Mr. Nast was soon to begin.

3. Need of German Missionary Labor, and its Difficulties.

The steady increase of German immigration to the United States had for years arrested attention and excited interest in Christian minds. In the West, where it chiefly concentrated itself, this was especially so. Mr. Nast's conversion took place just when this interest had reached its highest pitch. Not only the menacing growth of Romanism and infidelity, but the low moral condition of nominally Protestant German Churches, caused alarm. Many of them were without any synodical standing, served by irresponsible and self-constituted ministers, who roved from place to place, and were generally outspoken rationalists. No moral discipline was exercised, and their members were in the

habit, after attending public worship on Sunday morning, of spending the remainder of the day carousing in the beer saloons. But even the Churches in regular standing in Lutheran or Reformed Synods were, according to reliable testimony, for the most part sunken in deep spiritual slumber. Of the orthodox ministers against whose moral character nothing could be alleged, few knew any thing of experimental religion. The majority regarded any other than baptismal regeneration as fanaticism. Moreover, there were hundreds of German settlements either too poor or too indifferent to connect themselves with any Church organization—sheep without a shepherd—living from year to year without any religious influences.

The Western Book Agents, Messrs. Holliday and Wright, in the year 1833, had earnestly advocated the establishment of a German mission in the city of Cincinnati, where, even then, every third man was a German; but no suitable agent could be found. In the year 1834, Bishop Emory, impressed with the importance of such a work, had issued, in the "Western Christian Advocate," a call for a minister able to preach in German and willing to enter upon such a mission. Some preachers of German descent, but who, by their long-continued associations with English-speaking people had lost their native tongue, bethought themselves to revive their knowledge of it with a view to meet this providential call. Chief among these was Rev. Adam Miller, who addressed a letter to Rev. Thomas A. Morris, then editor of the "Western Christian Advocate," which was published in March, 1835, with the editor's heartiest commendation. Mr. Miller's interest in the subject had been fanned into a flame, as we have seen, by personal acquaintance formed with Mr. Nast in those dark hours

of Nast's spiritual distress. Miller had been converted as early as 1827, but seems until now to have been restrained from devoting himself to the salvation of his countrymen. There were other German ministers in the English-speaking work, who, as we shall see, entered into the German work as it advanced.

The disadvantages under which Mr. Nast entered upon his missionary work in Cincinnati were great and manifold. From the stand-point of human reason or outward appearance the first German missionary seemed to lack, as he himself felt and deplored, the most essential qualifications for success. In the first place, he was a man of "heavy tongue." He had for seven years moved almost exclusively in English society, and had learned the science of salvation through the medium of the English language. He was converted through this medium. Besides this, having spent his youth in social surroundings so totally different, and in literary pursuits, he found it difficult to adapt himself to the people that he was to impress. Unable to distinguish one note from another, he could not start or sing a hymn. He himself believed that if the Lord had not soon raised up other instrumentalities the German mission work of the Methodist Episcopal Church would have soon been a failure. Secondly, German Protestantism was in too low a state to have any conception of the spiritual aims of Methodism. It was regarded by them as the rankest fanaticism, akin to what enlightened Christians now regard Mormonism. According to the testimony of the late Dr. Kurtz, then editor of the "Lutheran Observer," a revival in the Lutheran Church in these years was so great a novelty, that he never heard of but one, [in Winchester, in 1835,] (?) and the storm of opposition and persecution that arose from this, he says, was terrible.

4. Founding and Growth of German Missions.

Mr. Nast arrived in Cincinnati on September 15, 1835, and entered upon his work with great zeal, despite the many disadvantages. He was under the necessity of occupying the churches of the English-speaking Methodists at hours when they could be best spared from the regular services, and these hours were not commonly the most favorable for obtaining German congregations. Wesley Chapel, the Fourth-street Church, at the corner of Fourth and Plum-streets, familiarly known as "Brimstone Corner," and toward the close of the year a small frame chapel on the Hamilton Road called Asbury Chapel, in the very midst of the German population, were all thus occupied. Halls were also rented for the purpose of holding meetings, and also private houses. Among the latter was the residence of a Roman Catholic. Often, however, Mr. Nast had to betake himself to the public streets and squares, standing up sometimes at the entrance of a beer garden to invite the multitudes to Christ, and receiving in return insults or offensive missiles. He also diligently visited from house to house, distributing tracts, and recommending sinners to Jesus.

The circumstances were not favorable to success, but the missionary was permitted the first year to count three clear conversions, one of them being John Swahlen, who had been previously awakened in Switzerland, and came to the United States in 1832, locating himself at New Orleans. In 1835 he removed to Cincinnati, where he heard Mr. Nast, and was converted to God. Subsequently he became a most successful Methodist preacher. The other two, a young man and a young woman, remained steadfast till death. Besides these

Mr. Nast reported to the Missionary Secretary at the close of the year that about twenty-three Germans had been brought under awakening influence, eight of whom were Roman Catholics. A class of some twelve was formed, but so fierce was the persecution that assailed them that the wife of the man in whose house the class was held declared it should not meet there any more, for she was afraid their house would be set on fire.

The missionary also made several preaching appointments at some distance from the city, and wherever he could bring a few Germans together he would preach to them repentance and forgiveness of sins. It was bread cast upon the waters. In various parts of our work there have been found some who date their first serious impressions from the outdoor preaching of the first German Methodist missionary during this year. It is worthy of note, that from the beginning Mr. Nast had urged as indispensable to the raising up of German Methodist societies the publication, in the German language, of our Articles of Religion and General Rules, Wesleyan Catechism, Fletcher's Appeal, some of Wesley's sermons, and, as soon as possible, a German Methodist periodical and collection of hymns.

At the subsequent annual conference, in the fall of 1836, the results of the first year's labors in Cincinnati being not so satisfactory as was expected, it was deemed best to make an experiment by appointing Mr. Nast to a large circuit three hundred miles in extent, under the charge of Rev. Jacob Young, the presiding elder of the Columbus District. The circuit had about twenty-five appointments, embracing Columbus, Basil, Thornville, Newark, Mount Vernon, Danville, Loudonville, Mansfield, Galion, Bucyrus, Marion, Delaware, Worthington. Over this large extent of country Mr. Nast

traveled every month, though he was a very unskillful horseman. He found it very difficult to obtain places for lodging or for preaching among his countrymen. He reported only seven converts, and they joined the English Methodist Episcopal Church, yet the seed sown so broadcast was not lost, for there are now prosperous self-supporting German Methodist societies all over this territory, and the preaching of the first German Methodist itinerant is not forgotten.

At the subsequent conference, in the fall of 1837, the handful of German Methodists in Cincinnati sent a petition that Mr. Nast might be returned to them, they believing that the signs were more promising. The conference therefore decided to make another effort in Cincinnati. This conclusion, however, was not reached without a struggle, for, notwithstanding a bare $100 had been appropriated from the missionary treasury for the support of the missionary the first year, and only $150 for the second year, there was a strong inclination to abandon the enterprise of German missions. Nast, however, made a strong plea to the conference for continued effort for the Germans, and Rev. L. L. Hamline, Rev. Thomas A. Morris, Rev. J. B. Finley, and the Book Agents nobly seconded it. They were indulged with another trial.

The second year of Nast's labors in Cincinnati much exceeded the first in success. Prejudices gave way, congregations increased, he obtained a chapel on Vine-street, near Fifth, for his exclusive use, and a Sabbath-school was organized. At the close of the year the first German Society of the Methodist Episcopal Church consisted of twenty-six members.

In the year 1838 Adam Miller's appointment was to Milford Circuit, Milford being but fourteen miles from

Cincinnati. He was thus nearer to Nast, who aided him in acquiring the German language, and Miller reciprocated this service by taking a deep interest in the new German mission. John Swahlen also began to assist Mr. Nast in Cincinnati. He was a good singer, and was very helpful in conducting meetings. In the fall of this year Mr. Swahlen went to Wheeling on business, and to see what he could do among the Germans there. In two weeks he had formed a class of twenty-four, and, returning to Cincinnati, was licensed to preach by the Quarterly Conference of Wesley Chapel, and sent back to Wheeling to care for the spiritual children God had given him. The next year (1839) he was received on trial in the Pittsburgh Conference, and appointed to Wheeling. God greatly honored his labors, and enabled him in the course of the year to gather in eighty-three members, and to build a church forty feet by forty, the first German church in the denomination. It was dedicated in 1840. The society still exists and prospers, reporting in 1877 two hundred and ninety-eight members.

During this conference year a proposition was made to raise funds for publishing a religious paper in the German language. At the two preceding conferences of 1836–37 Mr. Nast had urged, as indispensably necessary to success among the Germans, the publication, in the German language, of some Doctrinal Tracts, of the Wesleyan Catechism, of Fletcher's Appeal, of some of Wesley's sermons, and, as soon as possible, of a German Christian Advocate; and the conference of 1837 had ordered the publication of our Articles of Religion and General Rules, and of the three numbers of the old Wesleyan Catechism.

In February, 1838, Rev. Thomas Dunn, of Waynesbor-

ough, Ohio, made in the "Western Christian Advocate" the proposition to raise $3,000, by $10 subscriptions, for the commencement of a German Christian Advocate. This appeal called forth an immediate and general indorsement by leading men of the Church in different sections of the country — Dr. Charles Elliott, L. L. Hamline, J. B. Finley, William Simmons, A. W. Elliott, W. H. Rogers, J. K. Miller, Nathaniel Callender, etc. The person last named reminded the Church, through the "Advocate," that Bishop Emory, deeply interested for the spiritual interests of the German people, had had some plans of great importance in a state of considerable maturity, the development of which his sudden death had prevented.

It is worthy of note that the proposition to reach the German population by this process awakened the liveliest sympathy, not only in the North, East, and West, but also in the South. Rev. William Winans and Rev. B. M. Drake of Mississippi, and Rev. J. B. Anthony, of South Carolina, sent their congratulations, and advocated the enterprise. Mr. Anthony wrote to Mr. Nast:—

"I was much pleased when I saw your appointment to the German people in Ohio, for I know that unless they are more spiritual than the Germans in the Carolinas, they need much the instructions of a Methodist minister. When I read in the 'Advocate' of the proposition to publish a German Methodist paper, I determined (though a poor Methodist traveling preacher) to give something for that purpose. I immediately made inquiry of two other brethren of my conference who speak the German language, and we send you $30, and if you determine to publish Methodist books, we will take at least $50 worth."

So encouraging were the contributions for the pro-

posed German paper that the Agents of the Western Book Concern, Revs. J. F. Wright and L. Swormstedt, with the consent of the Bishops, promised the publication of a German Christian Advocate, to commence in the first week of 1839. The name given to it by the editor was, "The Christian Apologist," the latter word of which title conveys in German the same idea as the English word "Advocate," while "Advocate" in German means something entirely different. Besides, the name "Apologist" reminds the German readers of the first defenders of the Christian faith, who were called Apologists, and their writings against Jewish and heathen attacks "apologies," that is, defenses.

The conversion of C. H. Doering, at Wheeling, and the interest for the German mission awakened in the heart of Rev. Peter Schmucker, were among the most important events of this conference year. Mr. Doering had arrived in Baltimore from Germany in the year 1830, but almost immediately went to Wheeling, Va. Here he fell into the employ of James M. Wheat, Esq., who was a Methodist. At family prayers and at church, under the preaching of Rev. Wesley Browning, the great deep of his heart was broken up, and he was thoroughly converted. Feeling called to preach, he entered upon studies preparatory thereto in Allegheny College, where he remained till the pressing call from Pittsburgh reached him. Peter Schmucker had been for many years a very successful minister in the Lutheran Church in Virginia, but had retired from the ministry, partly on account of loss of health, and partly on account of the great opposition he had to suffer for his untiring zeal in calling sinners to repentance. He took up his residence in Newark, Ohio, and joined the Methodist Episcopal Church as a local preacher. He had

offered Mr. Nast, during the preceding year, his house as one of Nast's preaching places, and now, hearing the Macedonian cry of Mr. Nast to come and help him at a camp-meeting in the immediate neighborhood of Cincinnati, he came and remained, contributing greatly to the success of that year. He was a man anointed with the Holy Ghost, a most persuasive preacher, a sweet singer, a man of deep experience, and an honored and successful pioneer of German Methodism.

The conference year closed in the autumn of 1838 with results not striking, indeed, but yet sufficient to indicate the duty of the Church to continue in this line of holy endeavor. Peter Schmucker now succeeded Mr. Nast as missionary at Cincinnati, and Mr. Nast was made editor of the "Apologist" and of German books.

Relieved of pastoral care and duties, Mr. Nast now occupied his Sabbaths by preaching at places more or less remote from Cincinnati. Lawrenceburgh, in Indiana, a thriving city twenty-five miles from Cincinnati, became an object of special interest to Mr. Nast. The German society here was formed in the spring of 1839 after several visits of Mr. Nast, and J. M. Hofer, a class-leader and exhorter, one of the first converts in Cincinnati, went there as a sort of helper to Mr. Nast, and was soon licensed to preach. In the fall of 1839 Rev. J. Kisling, a German-American, was sent into this field, and traveled very extensively through south-eastern Indiana. Little was accomplished the first year, but the following year several societies were formed, that constituted a thrifty circuit.

Eight or ten Germans had been converted in the city of Pittsburgh, and Mr. Nast, in compliance with an invitation of the Methodist preachers in that city, visited it in the month of October, 1838. While there he

labored constantly and by all methods, to bring souls to Christ, and preached with power and success. He distributed the Articles of Religion and General Rules of the Methodist Episcopal Church. Upon giving an invitation to join the Church on probation, Englehardt Riemenschneider, who had been greatly wrought upon by the Spirit of God, came forward, and twenty followed him, all of whom were enrolled. The German Methodists in Pittsburgh, upon the departure of Mr. Nast, numbered thirty-five, and they were formed into two classes. Rev. J. M. Hartman, who had been converted in Germany among the Wesleyans, who had been for a short time a preacher among the United Brethren, and who was distinguished as a revivalist, was sent to take care of this little flock. He was very successful, and reported at the end of the first year one hundred members. Among these converts was C. J. Koch, afterward editor of the "Christliche Botschafter," and a most influential minister of the Evangelical Association. The next year, however, made sad havoc with these lambs that had been folded in Christ. Hartman was ardent and impulsive, and, falling under the influence of a certain Dr. Keil, was led into communistic errors, and his natural tendencies to fanaticism were fully developed. Many of these young Christians, through the consequent disheartening, fell into spiritual ruin. The defection was considerable, but was measurably retrieved by the wise administration of Mr. Doering, which immediately followed. From Pittsburgh the work soon spread to Alleghany City, and there increased so rapidly that J. Schmidt was appointed, in 1840, to take charge of it.

Mr. Riemenschneider soon removed to Wheeling, and identified himself fully with the work under Mr. Swahlen.

On one occasion he officiated in the absence of the missionary, and was so greatly blessed in doing it that he was led to visit a neighboring settlement of Germans, and repeat his effort at preaching. God sanctioned his course by giving him souls for his hire. He was duly licensed, and, in 1840 sent as missionary to Allen Mission, Ohio, named from a friend who contributed one hundred dollars a year for its support. It proved not very productive soil at first, but at length became one of the permanent appointments of the Church. Mr. Riemenschneider finally took part, as we shall see, in establishing the Methodist Episcopal Church in the Fatherland.

The labors of Messrs. Swahlen and Riemenschneider in the neighborhood of Marietta, gave birth to what was long called the Monroe Mission. This was an important field, seventy miles in length and forty in breadth, embracing Marietta and some of the most mountainous portions of Ohio. A local preacher from within the bounds of the Erie Conference, a German-American, was put in charge of this new mission for a year, and reported one hundred and sixty-five members, of whom one hundred and fifteen were the next year set off to the Marietta Mission, which then became a distinct appointment, under Rev. H. Koeneke. Mr. Koeneke, several years before this date, in Germany, had been converted among the Moravians, and, coming to America, fell into the Wheeling Mission, under Swahlen, and became a class-leader and local preacher. He now became one of the founders of the Methodist German domestic work. Under his administration the old Methodist church building in Marietta was purchased for $800, and a new church also was erected for one of the adjoining societies. In July, 1840, Rev. J. Danker, who had formerly been a Lutheran

minister in charge of two Lutheran Churches at and near Marietta, was appointed to take charge of Monroe Mission. Mr. Danker, because he began to proclaim the necessity of a change of heart, was denounced by some of his people as a heretic and a Methodist, and he was finally driven out of the Lutheran Church, and with forty-two of his flock formed a Methodist society. Mr. Danker subsequently filled various appointments in our Church, and had much fruit as a missionary.

Bishop Soule appointed Rev. N. Callender superintendent of Pittsburgh, Wheeling, and Miami Missions, thus linking all the work in Western Pennsylvania in a sort of district. This was a most happy arrangement, and under it societies sprang up at various points, some of which have become important Churches. By the year 1840 Marietta became self-supporting, and Rev. H. Koeneke was appointed missionary, who reported at the end of the year one hundred and seventy members.

Adam Miller, who had taken a deep interest in the Germans accessible to him from his circuit, and had preached a few times in the German language, in the year 1839 was appointed to labor among the Germans within the Cincinnati and Lebanon Districts of the Ohio Conference—a kind of roving commission. Bishop Soule directed him to seek out the German settlements within this territory, and administer to them the word of life. His success was not great, for the field was too extensive to allow thorough attention to it. Mr. Miller advised the continuance of the mission, but under new conditions, calculated to afford better results. At the next conference Mr. Miller was appointed superintendent of the German missions in the Ohio Conference, and gave vigorous and successful oversight to his great charge.

G. A. Breunig in the year 1840 was sent to Scioto

Mission. He had been converted from Romanism in a remarkable manner, through a Lutheran Christian in the city of Baltimore, and, removing to Detroit, attended the Methodist Church, and in due time was licensed to preach. Then, going to Cincinnati, he aided in the work there till conference, when Bishop Soule gave him this appointment to Scioto. At the close of his first year he reported twenty-two members, and at the close of his term one hundred and thirteen members. His ministry was one of great power, and full of remarkable incidents.

A mission was begun this year (1840) in Louisville, Kentucky, by Peter Schmucker. Mr. Schmucker began the work by preaching on the streets, but in a little while obtained a school-room, and, finally, a small chapel which had been used by the Presbyterians. He was very successful. Hearers were many, persecutions great, but faith abundant. The society that was raised up at the end of the year numbered one hundred, and in the space of three years it became self-supporting, the second of the German societies which became so.

In 1841 the Chester Mission was begun by Mr. Koeneke, as a part of his work at Marietta. It was made a distinct mission at the next session of the Ohio Conference, with an appropriation, and J. Geyer appointed to take charge of it. Mr. Geyer was a spiritual son of Mr. Koeneke, and proved an efficient missionary. At the end of his first year the mission had sixty-six members, and soon a good church was built. This charge was singularly self-helpful from the beginning, and its influence in this respect powerful. It gained many recruits from Romanism.

During the session of the Kentucky Conference of 1841 Peter Schmucker preached daily at Maysville, and a society was organized, which was joined to Louisville,

under Mr. Schmucker's charge. John Bier was given to him as an assistant. Mr. Bier was among the first converts at Pittsburgh, as were also his parents, and he became a local preacher, and, finally, a member of conference. He provided for his own support while at Pittsburgh, and was a faithful and energetic missionary.

The conversion of Ludwig S. Jacoby, in the year 1839, marks an epoch in our German work. He was a young physician, and a man of broad and thorough culture. From his own pen we have the following account of the circumstances attending his conversion. Mr. Jacoby says: "Of a German Methodist Church I had never heard. One evening, however, a young man to whom I gave instruction in English asked me if I would not go with him to the German Methodist Church on Sabbath evening, as it was a real theater—a place of much amusement. At first I had no especial desire to go; but the following Sabbath a number of young persons came to my lodging and urged me to go. Brother Breunig, at that time a local preacher, made his first attempt to preach on that evening. His text was the parable of the prodigal son. I could find nothing to make sport of, excepting his singular expressions and pronunciation—he and I being from different parts of Germany, he had, of course, peculiar provincialisms. His preaching was to me a novelty, as I never had had an idea that a plain, uneducated man would attempt so great an undertaking. I would have been glad to have gone to prayer-meeting on the following Thursday evening. I had an especial anxiety to go, but could not find time, as I was then giving lessons in the evening. The following Sabbath evening I was one of the first in the church, and took my seat not far from the pulpit. Brother Nast preached from 'I am not ashamed of the

Gospel of Christ.' Satan suggested to me that I should look right earnestly at him, to see if I could not make him laugh. I did so, and, instead of making him laugh, became myself an attentive hearer. Among other remarks he made the following: 'There may be a Saul among us whom God will convert into a Paul,' which struck me, and went to my heart. Hitherto I had been immersed in the vices of the world, but now I was brought to reflection. On the following Tuesday evening I went to class-meeting. The union and love which I there found among the people, and the happiness which appeared impressed on every countenance, made me feel solitary and forsaken, and I stood absorbed in reflection until an aged sister asked me why I appeared so sorrowful. I could find no peace or comfort at home, and felt very unhappy wherever I was. On the following Thursday evening I attended prayer-meeting, but my knees refused to bend until one of the brethren prayed that God would grant that sinners might bend their stubborn knees before it should be too late.

"On Friday I was invited to the house of our dear Brother Nast. I soon obtained such confidence in him that I opened to him the whole state of my mind. He directed me to the Lamb of God that taketh away the sins of the world; and after he had given me a most kind exhortation we bowed our knees together before a throne of grace, and he offered up a fervent prayer to God for me; after which I, for the first time, raised my voice in earnest prayer to God for the pardon of my sins. I then left Brother Nast with the firm resolution that henceforth I would forsake the world and wholly devote myself to God. At home I cast myself down, to pray in the name of our Lord Jesus Christ; but as I had pronounced this name a voice within spoke to me,

'Thou hypocrite, how canst thou pray in the name of Him on whom thou dost not believe?' But I did not suffer myself to be disturbed. It soon, however, appeared to me as if the room was filled with people charging me with hypocrisy; yet I continued, and from that moment I could pray with confidence in the name of Jesus, because through his name *alone* we can be saved.

"I now commenced tearing myself loose from my former associates, and at the first opportunity, on Monday before Christmas, 1839, I joined the Church during love-feast. As those were called to approach the altar who wished an interest in the prayers of the pious, I did not confer with flesh and blood, and for eight evenings went thither. Twelve days I sought the Lord earnestly. I attended the watch-night. The new year was commenced with prayer, and the children of God sang the songs of Zion, and were filled with joy. I remained in prayer on my knees. I thought that my heart would break under the burden that lay upon me. I sighed for deliverance, and, blessed be God! not in vain. The Lord visited me, and I was blessed with peace and joy in the Holy Ghost. I rose from my knees rejoicing, and embraced heartily my, till then, almost unknown brethren, and joyfully declared that the Lord had delivered me."

In March, 1841, Rev. George C. Light, of the Missouri Conference, came to see Mr. Nast, to impress him with the extent of the German field in St. Louis, and together they called on Bishop Morris, and laid the case before him. The Bishop named Mr. Jacoby for the field, and there he went in August, 1841. He found one converted German by the name of Hoffman in the English-speaking Church.

A small Presbyterian church was rented and the

work begun. The congregations were very large from the beginning. Mr. Jacoby also preached in the market-places, and was sometimes mobbed. The German papers assailed him in a very slanderous manner. The work, nevertheless, grew, and on November 22, when he gave the first invitation to join the Church, twenty-two presented themselves. On August 7, 1842, a church, thirty-two feet by fifty, was dedicated. Mr. Jacoby was greatly helped and cheered by his presiding elder, Rev. Wesley Browning, and by the generous counsel and fraternal aid of Nathan Childs, Esq. The visits of John Swahlen, who was at Pinckney Mission, Missouri, and of John M. Hartman, who was at Belleville, Illinois, took away all feeling of loneliness. Pinckney and Belleville, which were contiguous and very extensive fields in the midst of a vast German population, had been entered by Swahlen and Hartman this year, 1841. Hartman usually preached four or five times a week.

Thus far the work had been chiefly in the West, where the largest number of Germans resided, and, as we have seen, it had spread eastward into Pennsylvania, and westward, till it had unfurled its standard beyond the Mississippi.

The New York Conference at its session in 1841 decided to open a mission in New York City, where nearly sixty thousand Germans resided. The following summer Revs. Nathan Callender and Charles H. Doering were ordered to this field by Bishop Roberts. Mr. Callender remained but a short time, and the whole work then devolved on Mr. Doering. Eight Germans came out from the English-speaking Churches to form the nucleus of the great Eastern German work, which was now to have its inception. In the course of six months fifty-seven more had joined, and their little frame meet-

ing-house was crowded. At this time Rev. John C. Lyon came to aid Mr. Doering, and Mr. Lyon took charge of the mission when Mr. Doering went to Pittsburgh to mend the ruin that had been made by the schism of Keil. Mr. Lyon hitherto had been preaching in English, but henceforth devoted himself to the German work. Under his leadership a lot was purchased on Second-street, and the church, yet standing, erected thereon. The building is forty-four by seventy feet, with a good lecture-room and five class-rooms in the basement. It was dedicated to God on May 4, 1843, Bishops Hedding and Morris officiating. Mr. Lyon reported at the dedication one hundred and eighty-seven as having been converted since the beginning, one hundred and thirty of whom were, at the time of the dedication, members or probationers.

At the session of the North Ohio Conference of 1841 a mission was determined upon, and Mr. Riemenschneider transferred from the Ohio Conference to establish it. Rev. D. Binkley, formerly of the Evangelical Association, was appointed to assist him. Their circuit covered the whole northern half of Ohio. The health of the assistant soon failing, Mr. Riemenschneider was left alone with this extensive circuit. In May, 1842, he reported twelve regular appointments, covering a territory three hundred miles in circumference. There were thirty-eight members of the Church, mostly redeemed from Romanism. He remained two years on the circuit, and the foundation of the German work in north Ohio was securely laid.

The German work now extended into the South, Rev. William Winans voicing the mind of the Church in the South-west, and speaking also for some pious Germans in New Orleans, who were the fruit of the holy living

and earnest exhortations of one of the converts from Cincinnati, who had removed to New Orleans, and was employed as a hostler. This faithful man held a watch-night at the close of the year 1841, on which occasion several entered into the liberty of the Gospel, and now joined in this petition. Bishop Roberts yielded to their solicitations, and appointed Peter Schmucker missionary to this section of the country. He had immediate success, being greatly aided by the brethren from Cincinnati, all warm in their first love, and by others, whose business in spring and fall led them to New Orleans. A church edifice was erected in a short time, and the society permanently established. Mr. Schmucker's stay was for only a few weeks, but a young local preacher, Charles Bremer by name, was left in charge of the work, and maintained the service thereafter at all seasons, having become fully acclimated, and not afraid even of yellow fever, till Mr. Schram was sent there as missionary, from the Missouri Conference, March 1, 1841.

Mr. Ahrens succeeded Schmucker at Louisville. He had come to America in 1838, bearing with him the convictions of early childhood, and great unrest of soul on account of sin. He landed at New Orleans on November 6, and there met a schoolmate who aided him in getting employment, and told him of a curious set of Germans in Cincinnati, who were such fools that they prayed all the time, and neither drank, danced, gambled, nor swore. The thought at once came to the heart of Ahrens that this was the people he wanted to find. By the 2d of May, 1839, he was in Cincinnati, and was received into the house of an old friend, who was not long in telling him that she had found the grace of our Lord Jesus Christ, and knew her sins were forgiven, and that she was abundant in joy and peace. She also

told him she was no longer a Lutheran, but a Methodist. Good influences were now about him, and on August 17, 1839, at a camp-meeting, he found peace in believing. Before long he was himself a Methodist and a missionary. He did good work in Louisville.

In November, 1842, Peter Schmucker went to Evansville, Ind., and began the work there. By January 1st he had received seventeen members. Rev. J. Barth began at about this time a mission in the city of Columbus, Ohio. At his first appointment he had "six hearers, a shower of tears, and a powerful influence of the Holy Spirit." In the evening he had thirty hearers, and soon had the large city school-house filled. He also preached at Delaware, where a society soon sprang up, and at some neighboring places. The work in this vicinity extended also to Madison, where Charles Shelper was appointed missionary; to Chillicothe, where John Bier labored; to Sidney, where John Swahlen was sent; to Dayton, George Bruenig in charge; and to Bucyrus, Benjamin Beemer, preacher. A mission was also commenced this year in South St. Louis, and arrangements made for building a church there.

In the year 1843 Adam Miller was transferred to the Baltimore Conference with a view to a German mission in Baltimore city. He arrived in October, and made Fair Point his chief place of effort. In the course of a year a neat church was dedicated, with a debt of only $300, and about seventy probationers received. From this time the German work in Baltimore has continued an efficient part of the spirited Methodism of that great city. At about the same time L. Giustiniani opened a like work in Philadelphia, but was unfaithful, and after a struggle of a year or two it was suspended. The present work in that city was begun by John C. Lyon in 1845.

In 1844 a mission was opened in Newark, N. J., under John Sauter, then a German local preacher, but afterward one of the chief instruments in founding the Eastern German work. He had already preached some in Rahway and Elizabeth, but with small success, and he came to Newark by advice of English-speaking brethren, and was greatly blessed, laying the foundations of the German work in that city. Another mission was begun at Bloomingdale, New York city, in 1844, the services being held in a hall in Eighth Avenue near Thirty-seventh-street, and within six months sixty persons were received on trial. J. M. Hartman was the missionary.

In the vicinity of Pittsburgh the work also expanded, Brunersburgh, Woodville, Canal Dover, and other places, being opened.

The work at St. Louis had, by the year 1844, extended into Iowa. Mr. Jacoby became presiding elder. J. Mann was sent into Iowa, J. Danker took North St. Louis, and Casper Jost, South St. Louis. Mr. Jost had emigrated from Germany, and settled in Cole County, Mo. Here he passed through many severe struggles of soul, but, guided by the German missionaries, came at last into the light of God's love, Sebastian Barth being his chief helper. He began to preach, was licensed, and was received into the Missouri Conference in 1844, and South St. Louis was his first appointment. Many other fields besides these mentioned were opened, such as Herman, by Charles Koeneke; Versailles, by Sebastian Barth; Beardstown, by Peter Wilkens; Quincy, by Philip Barth, who also took in Burlington, Iowa; Washington, by Bristol.

The Cincinnati District also expanded its work, so that in the latter part of the year 1846 John M. Hartman entered Detroit; J. H. Seddlemeyer, Ann Arbor;

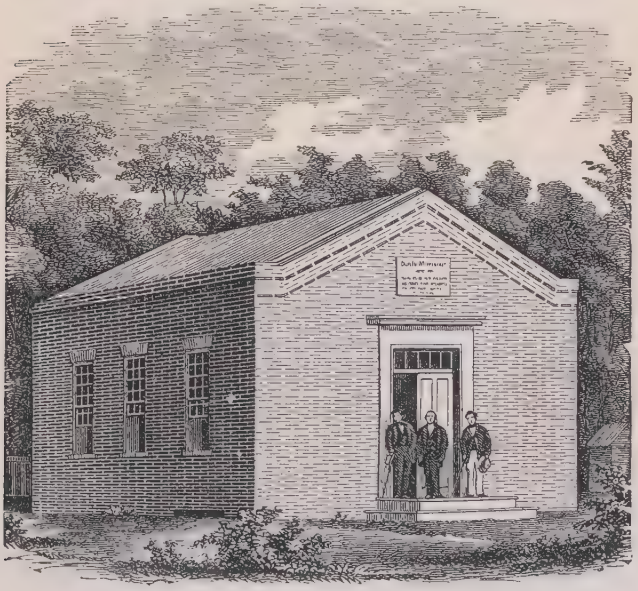
and Ludwig Lacker, St. Joseph; all in Michigan. The work in the city of Cincinnati itself had so grown as to justify the formation of a third German mission. Newport and Covington were also constituted missions, and in one year had a membership of twenty-eight, and a neat church edifice. Defiance and Angola, also, were added to the Cincinnati District. In North Ohio, by the year 1846, Delaware embraced also Galion and Lower Sandusky, while Cleveland and Liverpool became stations. In the same year the work in Indiana extended into Booneville, Charleston, Madison, Rockford, Indianapolis, Laughery, and Brookville.

Under the superintendence of Conrad Eisenmeyer the work was now pressed into Wisconsin. At Milwaukee Casper Jost was the missionary; in Chicago, August Korfhage; in Galena, Henry Nuelsen; and in Dubuque, John Mann.

The work has already gone beyond the compass of this volume, and we are only cataloguing the stations and preachers. We will add a few more Eastern missions, and must then desist. A society was formed in 1846 in Albany, consisting of twenty-three members, but the work was not abiding, and but little of it remains. John J. Graw attempted to form a mission in Schenectady, and, though he found it no easy undertaking, it has since developed into an important Church. In the year 1847 John Sauter entered Buffalo, and began preaching in his own house. At the very beginning the Lord poured out his Spirit, and conversions followed. When Mr. Sauter left the charge in October, 1848, he left a society of thirty-eight, and a convenient church, forty by fifty-five, and every thing in an encouraging condition. From Buffalo he went to Rochester, where he met with similar success. He was thus the founder

of three of our important eastern missions—Newark, Buffalo, and Rochester. In the year 1846, Williamsburg, L. I., became a mission, and Poughkeepsie, N. Y.

The work had now, in fact, covered the land, North, East, South, and West. At the division of the Methodist Episcopal Church, which was consummated at this time, our German work in the far South necessarily became identified with the Methodist Episcopal Church, South, but our work in Missouri chiefly adhered to the Methodist Episcopal Church, and as we had no longer a



FIRST GERMAN CHURCH, CALIFORNIA.

Missouri Conference, this work became a district of the Illinois Conference.

Our sketch has not reached the period when our

German work began on the Pacific coast. Of its early history reports were very meager, if there were, indeed, much to report. In 1856 no members were reported, but there were three missionaries in the field, and the real estate was valued at $17,000. Two years afterward there were but eight members reported, thirty-seven probationers, and four churches, valued at $17,000, under the same number of missionaries. Within three or four years past the German work on the coast has considerably advanced, and promising missions are found in San Francisco, Oakland, San Jose, Stockton, Los Angeles, and Portland.

5. Literature and Institutions of German Methodism.

The origin of the "Christliche Apologete" has already been noticed, in the chronological order of its occurrence. For the long period of forty years, and under the same editor, it has continued its career of usefulness, doing heroic and useful work in the defense of Christianity, in inculcating Methodist doctrines, and in advocacy of all the institutions of our Church. It has reached a subscription list of over 15,000, and is entirely self-sustaining. To the production of a religious German literature Mr. Nast has been untiringly devoted; and the periodicals, books, and tracts in the German language now issued or sold at the Western Book Concern, occupy thirty-four pages out of one hundred and twenty-eight pages of the catalogue. The "Sunday-school Bell," ordered by the General Conference of 1856, has now a list of 20,000 subscribers; "Haus und Herd," ordered by the General Conference of 1872, and edited by Rev. H. Liebhart, D.D., has already a list of 7,000. The Berean Lessons are regularly translated

and issued in German. Many most excellent books have been produced by the German ministers of this country and Germany, chief among which may be named the elaborate commentary of Dr. Nast, not yet completed, and the Dogmatik of Dr. Sultzberger. The Western Book Concern is to-day publishing more German works than any other house in the United States, and the stock is greatly enlarged and improved by the publications of the Book House in Germany, always kept on sale.

For a brief period a paper was published in Galveston, Texas, under the title of "Evangelische Apologete," a spicy paper, edited by P. A. Moelling.

The first German Hymn Book was prepared by Messrs. Nast and Schmucker, under direction of the Western Book Agents, and was approved and published in the year 1839.

A convention of German ministers of the Methodist Episcopal Church met in the city of Chicago in the month of June, 1859, and memorialized the General Conference of 1860 to take measures to produce a hymn book better adapted than the existing one for use in this and in foreign countries. The General Conference gave careful consideration to the subject, and appointed a committee consisting of Rev. C. Jost, of New York Conference; Rev. Jacob Rothweiler, of North Ohio Conference; Rev. G. L. Mulfinger, of Rock River Conference; Rev. J. L. Walther, of Illinois Conference; and Rev. J. H. Barth, of South-east Indiana Conference, with Rev. W. Nast, D.D., Chairman. Mr. Walther never met with the committee, having fallen in the battle of Shiloh, he being chaplain of the Fifty-ninth Illinois State Volunteers. The remainder of the committee submitted their manuscript to the General Con-

ference of 1864, by whom it was carefully examined and approved, and the Western Book Agents directed to publish the book, and to publish also a tune book, to be prepared by a committee of the General Conference.

Much attention has been paid by the Germans to their schools of learning. As early as 1852, at the Conference held in Winchester, Ill., the subject was agitated, and Rev. Henry F. Koeneke, presiding elder of the Quincy German District, made arrangements to commence a school at Quincy, Ill., for both English and German; but the English department soon overwhelmed the German, and it was resolved to remove the school to another location. This was accomplished in March, 1864, when a school was opened in Warrenton, Mo., to which an orphan asylum was attached. Nine hundred and forty-five acres of land were bought and divided into plots, and sold for the benefit of the institution. By these sales the original cost of the real estate was paid, and an elegant building erected on the premises. The institution was opened under the principalship of Rev. H. Koch, of the South-west German Conference, who still remains at its head. This institution, called "Central Wesleyan College," has been very prosperous, and, embracing its endowment, is valued at $100,000. Mr. Keseler recently pledged $10,000 toward its endowment, provided $15,000 can be raised.

A school was opened, November 23, 1868, at Galena, Illinois, and the next year placed under the patronage of the North-west German Conference. It is normal in its character, seeking to furnish Anglo-German teachers for schools, and to prepare students for college. It has a good building, upon a fine campus of eleven acres, and at this date (1878) has six professors, eight tutors, and one hundred and eighty-three students.

But by far the most important schools of the Germans are at Berea, Ohio. Of these we will now speak at greater length.

In the year 1858 a German department was opened in connection with Baldwin University, at Berea, Ohio, a building for this purpose having been donated by John Baldwin, Esq., and $10,000 being secured from the Germans toward endowing the department. This department was so very successful that it soon expanded into a college. James Wallace, Esq., donated a building for the college, on June 7, 1864, and the college, fully equipped and organized, was incorporated under the title of the "German Wallace College, of Berea, Ohio." A full course of studies was adopted, and, in connection with Baldwin University, by virtue of an agreement, all the students of the college have free access to all regular classes in Baldwin University, and the students of Baldwin University have free access to all regular classes in the German Wallace College. This arrangement makes these institutions very efficient for good, and enables the college to use the German language in all its classes, and, at the same time, afford its students a thorough English education.

In 1864 a biblical department was attached to the college, which has been in successful operation ever since. During nineteen years past seventy-five of its students have entered the German ministry of the Church, and many others are already occupying honorable positions in other professions.

The last catalogue on hand, that of 1876, reports one hundred and seventeen German students in attendance, taught by five German professors and the faculty of Baldwin University. The college is prosperous. It has four buildings, and three dwellings for professors. Its

assets are as follows: Real estate, $54,000; endowment, $58,536. Total, $112,536. The success of this enterprise at its earlier stages is largely due to the energy and zeal of Rev. Jacob Rothweiler, aided by Rev. John Wheeler, D.D., President of Baldwin University. Mr. Rothweiler, though burdened with classes to be instructed by him, succeeded in collecting within eight years more than $60,000 for the institution.

In 1872 another German college was organized in connection with the "Iowa Wesleyan University," at Mount Pleasant, Iowa. It has had a prosperous beginning, showing about $30,000 of assets. It employs two professors, and has a good number of students.

Thus we see that German Methodism has already given birth to four institutions of learning, now in successful operation in the United States, and there is also a nucleus for a fifth in Texas, for which there is a very inviting field in that rapidly filling State. Thus far German Methodists have shown commendable liberality to all these institutions. Ninety per cent. of all moneys expended for them has been paid by German Methodists, only ten per cent. coming from the English-speaking people.

During the late civil war, and even before that time, many German Methodists felt the need of a home for orphan children in the Methodist Episcopal Church. This induced a benevolent friend, in the year 1863, to purchase property for the purpose of establishing an orphan asylum at Berea, Ohio. He then called upon the German friends to aid in paying for it, and within six weeks from the time the call was made an amount was obtained by voluntary gift sufficient to pay for the property, so that, early in 1864, the home was opened, and orphans were received and cared for. The asylum

was then duly incorporated, under the title of the "German Methodist Orphan Asylum of Berea, Ohio." Since its opening, it has had an average number of fifty-five orphan children to support and educate. God's blessing has signally rested upon this institution, which has the honor of being the first orphan asylum of the Methodist Episcopal Church in the United States. It possesses twenty acres of land, with a good three-story stone building on it, forty-five by seventy feet in dimension, and its property is worth about $35,000 at this time. For its support it puts its trust in God and relies upon the voluntary contributions of its friends, and thus far these have not failed.

A second orphan asylum was organized in connection with the Central Wesleyan College, at Warrenton, Missouri, soon after the one in Berea, Ohio, was established, and this institution also has been in active operation up to this present time. It is included, as we understand, in the college corporation, and holds its property jointly with the college. The number of inmates at Warrenton is not quite so great as at Berea.

John H. Ockershausen, Esq., of New York City, in the centennial year of Methodism made a thank-offering of $25,000 for the purpose of establishing an Emigrant Home in the City of New York. Here many newly arrived Germans found shelter, food, and rest, and, best of all, the Saviour of their souls. The institution, however, gave way beneath the financial distress of late years, and in April, 1877, the property was sold, realizing the original donation. It was a most humane and pious investment, yielding fruit unto life eternal.

6. Organization and Representation.

In 1844, by order of the General Conference, the German missions within the bounds of the conferences where they were most numerous were formed into presiding elders' districts. This was thought necessary to the wise supervision of them, and especially to the examination and licensing of German candidates for the ministry, now becoming quite numerous. There were two such districts formed in the Ohio Conference, of which C. H. Doering and Peter Schmucker respectively were presiding elders. The missions in Missouri and Illinois were formed into a district, but after the secession of the Church, South, this district, as already stated, was connected with the Illinois Conference, and divided into two districts, over one of which Dr. Nast presided, and over the other L. S. Jacoby presided. In 1849 the eastern work was formed into a district, over which John C. Lyon was appointed to preside. In 1847, ten years from the beginning of the work, there were 6 districts, 62 missions, 75 missionaries, 4,385 members, 75 Sunday-schools, 383 teachers, 2,200 scholars, 56 churches, and 19 parsonages.

To a work so extensive as this the right of representation in the General Conference was cheerfully conceded, and Drs. Nast and Jacoby appeared in 1848 as the first German delegates to that body. Modest in their bearing, and with small demands, they attracted but little more attention than any of the other delegates.

In 1852, at the General Conference at Boston, there were three German delegates on the floor: Wm. Nast, J. C. Lyon, and Philip Kuhl. The German preachers of the Ohio Conference had petitioned to be formed into

a German Annual Conference, but, after a patient and careful consideration of the subject, their request was denied, but the preachers were distributed into five districts, each of which was connected with an annual conference, namely: Ohio, South-east Indiana, Illinois, Rock River, and New York.

One of the good fruits of the General Conference session was the formation of a small society in the city of Boston, the result of the preaching and other efforts of the German delegates; but German Methodism took no permanent root in Boston at this time.

The New York Conference in 1856 failed to concede to the German members of the body a delegate to the ensuing General Conference; but the other four conferences did so, and Dr. Nast, G. L. Mulfinger, John Kisling, and Philip Kuhl appeared as delegates, but no special action was secured. In 1860 there were five German delegates to the General Conference, and an earnest effort, backed by all the influence of the Cincinnati Conference, was made to authorize the formation of a German Annual Conference, but the General Conference decided to lay the matter over till the demand for it should be more urgent and general; and the other eight conferences in which German work existed, having expressed no wish in the case, were specially requested to consider the proposition.

The great results of the session of 1860 as far as the German work is considered, were the authorization of the new German Hymn Book, already spoken of, granting the editor of the "Apologist" assistance, and giving favorable consideration to a German Missionary Advocate, though the periodical was not actually authorized.

In 1864 the effort to obtain German conferences was at last successful. The Germans were now a unit for

the movement, and many of the English-speaking delegates began to see the great importance of the measure. This state of things had been brought about by the appointment in some of the conferences of presiding elders not conversant with the German language, and who were unsatisfactory in other respects to the German preachers and congregations. These appointments were doubtless made with a sincere purpose to give unity to the work, and perhaps from unfounded apprehensions that the existing policy of separation was tending toward secession. At all events it wrought, as an unexpected result, the formation of German annual conferences.

Three conferences were ordered, to be styled respectively, the North-west, the South-west, and the Central German Conferences. These embraced all the German work, except that within the New York Conference and in California, which remained as before this action. The Bishops were, however, authorized to organize the eastern work into a conference should it acquire such proportions during the quadrennium as to justify it.

On August 24, 1864, Bishop Morris proceeded to organize the Central German Conference in the Race-street Church, Cincinnati. Seventy-six preachers received appointments to a membership of 8,015, arranged in five districts, namely: North Ohio, Michigan, Cincinnati, Ohio, Indianapolis and Evansville Districts. The Church property of the Conference was valued at $258,141. The North-west Conference was organized at Galena on September 7, 1864, by Bishop Scott. Sixty-four preachers were appointed to a membership of 4,474, and the Church property was valued at $132,900. The South-west German Conference was organized at St. Louis, by Bishop Janes, September 29, 1864, seventy preachers being appointed to a member-

ship of 5,376, holding property valued at $194,910. We aggregate these in the following table:—

Conferences.	Preachers Stationed.	Members.	Property.
Central German.....	76	8,015	$258,141
North-west German.	64	4,474	132,900
South-west German..	70	5,376	194,910
Total.....	210	17,865	$584,951

The East German was not organized until April, 1866. The first session met in Second-street Church, New York, Bishop Janes presiding, twenty-eight preachers being stationed on two districts, namely, New York and Philadelphia, having 2,428 members.

At the General Conference of 1872 the Chicago German Conference was ordered, being constituted mainly from the southern part of the North-west German Conference. It was organized in the Maxwell-st. Church, Chicago, by Bishop Janes, on September 19, 1872. Forty-eight preachers were stationed over a membership of 4,201, and they held Church property valued at $255,550. The same General Conference authorized the Texas Conference to be divided into two or more conferences during the four years if two thirds of the members of the conference and the bishop presiding should approve. At the session of the Texas Conference held at Galveston, January 8, 1873, Bishop Wiley presiding, the conference resolved to divide into three conferences, one of which should be German, to hold its first session in Industry. The districts were accordingly so arranged, and the conference met, as provided for, Bishop Bowman presiding, on January 15, 1874. Sixteen preachers were stationed, and 511 members were reported, possessing Church property valued at $17,950.

The General Conference of 1876 permitted the South-

west German Conference to divide during the quadrennium into two conferences, if the expansion of the work required it. At the session of 1878 the South-west German Conference did so divide, one conference taking the name of Western German, and the other St. Louis German. There are also some prosperous German missions within the bounds of the Louisiana Conference. The following table shows the work as it was before the division. There are, therefore, at this time (1878) besides the German work in Louisiana, six German conferences, and a German district in the California Conference.

CONFERENCES.	Stationed Preachers.	Members and Prob'ners.	Value of Church Property.	Sunday-schools.	Sunday Scholars.	Officers and Teachers.	Missionary Collections.
Central German.	99	12,410	$781,700	176	10,810	2,096	$6,119 58
N. W. German..	65	6,084	196,875	131	4,633	1,174	3,490 98
S. W. German..	119	19,864	501,319	219	10,026	1,973	4,863 98
East German...	38	3,767	535,700	53	5,325	853	3,056 15
Chicago German	55	5,951	312,780	116	5,275	1,115	3,035 02
Southern Germ'n	24	1,085	38,825	30	1,011	168	828 93
California German District..	7	338	72,000	6	504	78	155 50
Work in Louis'na	2	165	17,000	3	424	61	163 95
Total.....	409	40,664	2,456,199	734	38,018	7,578	21,714 09

Let our readers now look back, and think of the beginning of this work—one lone missionary, and he but half sustained by a discouraged Church. Now, in about forty years, we behold more than forty thousand members, Church property valued at more than $2,500,000, and a stream flowing into the missionary treasury from this portion of our work of more than $20,000 annually: and this, too, without taking into account the great work in the Fatherland, which is the offspring of this mission work in America. In view of this remarkable growth, can even unbelief inquire longer, "Do missions pay?"

7. Voices from Across the Ocean.

"For a century past the life and power of evangelical religion had been nearly extinct in Germany. It remained only with a few small communities and a few individuals. The great mass of the German people, the higher, middle, and lower classes, became skeptical after the French Revolution of 1789, which swept over Europe. A generation passed away in a trial of the French infidel philosophy, and the heart of Germany yearned for something better. In feeling for this better something — for GOD — Rationalism naturally sprung from the preceding infidel philosophy. Another generation passed away in experimenting on Rationalistic Christianity; and the consequence was, that the heart of Germany yearned for something in religion that it could feel and know.

"While this state of the German mind was in process of forming, a few of the most learned and religious men in the Universities and principal Churches had dug down to the fountains of living water, and caused the streams to flow out; but they were perturbed by the dregs of a Rationalistic Christianity. Yet they prepared the mind and heart of Germany for a better day.

"Concurrent with this internal movement in Germany was a wonderful, but, for a time unexplained, movement going on in the United States. The children of Germany were flocking to our shores and mixing with our people. It pleased God to move the hearts of thousands of them, and they became not only thoroughly awakened but thoroughly converted. Among them were men of strength, some of education, and many of great enterprise and self-denial. All these converts immediately began to report by letters, to their kindred in Germany

the wonderful work of God which they had seen and experienced among us."

Thus the matter is stated in the Thirty-second Annual Report of the Missionary Society. At a later date, referring to the reactionary influence of the converted Germans of the United States, the Reports say, "Every letter is a missionary."

8. Prospecting in Germany.

That a deputation should go to Germany for the purpose of ascertaining whether there could be found any opening for evangelistic labors there, became the general desire of the German Methodist societies in the United States. Accordingly, in the year 1844 Rev. William Nast was authorized to visit Germany and inspect its condition, with a view to the founding of a mission there by the Methodist Episcopal Church. He met a cold reception. The State Church was asserting its highest claims, and little encouragement was given that a Methodist mission from the United States would be in the least tolerated.

At this time Johannes Ronge, a recusant Catholic priest, who had published a letter against the exhibition of the "holy coat" of Treves, was proclaiming to multitudes in Würtemberg a liberal theology and democratic principles. He was, in fact, stirring up all Germany. The excitement was very great, and in it Mr. Nast discerned the absence of vital religion, and the presence of an all-pervading sense of need, expressed by the eagerness of the people to hear any thing that promised them light and hope. He saw that Ronge and his collaborators were answering the cry for bread by the gift of a stone—disguised Rationalism, and not the Gospel of Christ, being the substance of their discourses.

He would gladly have preached the unadulterated word to the people, but was not allowed to do so.

Rev. Christopher G. Muller, of the Wesleyan Missionary Society of England, was also laboring at Winnenden in Würtemberg. Mr. Muller had fled from Germany to England in the twentieth year of his age, to escape military duty under the rule of Napoleon Bonaparte, and had been converted to God and become a local preacher. After twenty-five years' absence—namely, in 1830—he returned to his native Würtemberg, and at Winnenden began to testify to the saving grace of the Lord Jesus Christ as experienced by him in England, and with great earnestness to preach the necessity of conversion. A considerable number of hearers gathered about him, and many of them were awakened and converted. These he formed into classes, after the true Wesleyan type. He also organized a Sabbath-school in his father's house, and sought to lead the children to Christ. Mr. Muller's labors, after progressing successfully for a season, were suspended by the necessity of his returning to England to attend to some personal affairs. His spiritual children were filled with solicitude, and cried to the great Shepherd for a suitable pastor. They also petitioned the Wesleyan Missionary authorities in London to send Mr. Muller back to them as a missionary, and they begged him to consent to the appointment. To the great joy of the people, in a few months he responded to this call, and in the year 1831 entered afresh upon his great work.

In 1833 he reported to the Wesleyan Missionary Society that there were villages where all the inhabitants came to the meetings, and that in some places he was detained till ten and eleven o'clock at night after meetings for religious conversation; that new doors were every-where

opened to him, many of which he could not enter. His statistics at this time gave thirteen class-leaders and seven exhorters.

In 1835, when William Nast was converted, Muller had gathered three hundred and twenty-six members, and had twenty-three exhorters to assist him. In 1839 the number of members had increased to six hundred, and sixty assistants were employed. From this period the statistics appear in the British Minutes. All this had been accomplished despite the fact that he was permitted to labor only where, when, and in such manner, as the clergy of the State Church allowed; often being persecuted and threatened with imprisonment.

In 1842 Francis Neulsen, a local preacher from Cincinnati, visited Germany to see his friends, and went to Winnenden, where he spent two days witnessing the zeal and success of Muller, but lamenting the restraints that were around him. In 1844, Mr. Nast found the crowds at Muller's meetings so great that there was no room for kneeling, and their shadows rendered the rooms in which they met dark. Their experiences were just like those of Germans in the United States, even to the enjoyment of entire sanctification.

Between Muller and Ronge there was the greatest possible contrast, and Mr. Nast, after a full and loving conference with Mr. Muller, concluded that, for the present at least, this pious and energetic brother could fill all the openings for evangelistic work to be found in Germany.

In time Mr. Muller's arduous and unceasing labors began seriously to undermine his health, and he was no longer able to work as aforetime. Slowly but steadily he failed in strength. A distressing asthma set in, and by 1852 his voice was seldom heard in preaching. In

1853 Gotlieb Steinle was sent by the Wesleyan Missionary Society to be his helper. There were then in the work sixty-seven appointments, twenty local preachers, and eleven hundred members. As Muller approached the tomb the triumphs of his soul were complete, and in a blaze of glory he passed through the gate of death March 17, 1858. In 1859 Dr. Lythe was sent out as his successor, and the good work has continued to this day.

The year 1848 is memorable for the great revolutions that swept over Europe, beginning in France, but shaking also Germany to its very center, and destroying the absoluteness of its government. Greater freedom of thought and expression was indulged throughout the Continent than ever before, and the civil and religious freedom of the world was materially advanced. The princes of Germany yielded to the demands of the people. The diet, holding its session at that time in Frankfort-on-the-Main, proclaimed full religious liberty for Germany, and the glad news of this event was soon brought to America. However, when the terror of the revolution had passed away, and the crown seemed once more to rest securely on his head, the monarch so interpreted the decree of liberty as to restrict it to recognized denominations—that is, Lutheran and Catholic only—not embracing the "sects." But toleration had, nevertheless, made a substantial advance, the reversal of which neither emperors nor diets could bring about.

The General Conference of the Methodist Episcopal Church this year (1848) held its session in Pittsburgh, and, as we have seen, Messrs. Nast and Jacoby were delegates to it. They hastened to bring this new state of affairs in Germany before the Bishops and the Church, and especially before the missionary authorities. A year more, however, elapsed before sufficient quiet had been restored

in Germany to justify the commencement of a mission there by us, and before the Church was fully prepared to enter this newly-opened field.

9. Laying the Foundations.

At the Annual Meeting in May, 1849, the Board of Managers and the General Committee of the Missionary Society of the Methodist Episcopal Church made arrangements for the establishment of the mission, requesting the Bishops to appoint two missionaries to Germany; and Ludwig S. Jacoby was accordingly appointed by Bishop Morris. At the time of his appointment, in June, 1849, Mr. Jacoby was presiding elder of Quincy German District, Illinois. Work-worn and weary, he had been quite ill for some time previous, and he was purposing to take a location for much-needed rest. He, therefore, felt inclined not to accept the call, but yielded to the persuasion of his German friends, asking only that he might remain in the United States until the session of his conference in the following September. He left New York in the steamer "Herman" October 20, 1849, and arrived in Bremen November 7. The letter of instructions from Bishop Morris directed him to begin work either in Bremen or Hamburg, two of the four free cities of Germany. Mr. Jacoby selected Bremen.

The utter disregard of the Sabbath that every-where prevailed vexed his soul, and made him long for America. He found great difficulty in obtaining a place in which to preach. While searching for a hall he examined one in which the Baptists had held meetings, and there became acquainted with a member of the Brothers' Society, who invited him to meet a little company of friends on Sunday evening at his house.

Rev. Ludwig S. Jacoby.

He accepted, and, accordingly, his first sermon in Germany was preached at a place some twenty miles distant from Bremen, on December 9, 1849. A great impression was made, and he was invited to Achin; but the inhabitants there gave him no attention, being absorbed in worldly pleasures and Sabbath desecration. He began to fear that his mission was impracticable, but God soon taught him the weakness of his faith.

The fact that a missionary from America, in the person of a Methodist preacher, had arrived in Germany, soon became noised abroad, and awakened indignant resentment. The defection of any man from the Church of his fathers was incomprehensible to Germans, but how any should suppose that erudite, Christian Germany should need missionaries was a marvel.

During Mr. Jacoby's absence some gentlemen called, expressing to his wife a desire to become acquainted with her husband, and that he should secure the Krameramthaus in which to hold services. On Mr. Jacoby's return he applied for it, but was refused. Afterward, going into a store to buy clothing—the store, as it happened, of the President of the Trustees of the Krameramthaus—he was asked if he were not the person who applied for the hall, and on being answered affirmatively, the tradesman, after a little conversation, said to him, "You shall have it, sir." The rent was three rix dollars a Sabbath. It is needless to say that Mr. Jacoby rejoiced at this providential provision for worship, and occupied the hall on the following Sabbath evening—December 23, 1849. The hall would seat an audience of four hundred persons, and it was so crowded on this occasion that the preacher had difficulty in reaching the stand. His text was 1 Tim. ii, 4: "Who will have all men to be saved, and to come unto the knowledge of the truth."

The congregation steadily increased each Sabbath till a more capacious hall was required, and one in the same building, having double the capacity of the first, holding eight hundred persons, was accordingly obtained.

The second sermon in Bremen was preached on Christmas afternoon, the text being Isa. ix, 6. Thenceforward preaching was held at the Krameramthaus every Sunday evening. Such was the health of Mr. Jacoby that he could not endure the delivery of more than one sermon a day. He rented a private house for social meetings, as the hall could not be obtained on the week-day evenings, opening his own residence also for a similar purpose.

Preaching was also begun at Buntenthorsteinweg, a suburb of Bremen where the lowest classes of the people reside, and their unruly conduct often interrupted the sermons. Mr. Jacoby also went to Baden, some fifteen English miles distant, and preached to large congregations in a school-house there. He was abundant in labors, though in such feeble health. A zealous brother, E. C. Poppe, who joined him, and acted as helper and colporteur, was a great relief to him. But he begged the Missionary Society for reinforcements.

The word preached speedily took effect, and souls were awakened and converted. Many of these remained in the Churches to which they already belonged, making, however, public confession of the new life into which they had been quickened. On Easter Sunday, 1850, a class was organized, consisting of twenty-one converted souls. On the same day the sacrament of the Lord's Supper was for the first time administered to the infant society, and the first love-feast was held the next evening. On May 21, 1850, the first quarterly conference was held. Mr. Jacoby considered this the birthday of the mission.

Thus Bremen became the center and source of the mission work in Germany and Switzerland. Success was uninterrupted until Pastor Dulon, a worldly and political clergyman, began opposition meetings, drew away the people, and by his influence injured the Sabbath-school.

One of the remarkable phenomena of these times, showing the extent of the demand for books, was the readiness with which the prominent publishing house of J. G. Heyse undertook the publishing for the mission.

Even as early as this date a thousand Methodist Hymn Books had been sold in Germany—our standard book, with additions—besides many tracts, and some copies of Wesley's Sermons. The editions were entirely exhausted in two years. May 21, 1850, is distinguished for the first issue of a Methodist religious journal in Germany, "Der Evangelist." This important project was secured, notwithstanding the hesitation of the Board, chiefly through the generosity of the brothers Charles J. and Henry J. Baker, who furnished means to meet the expenses of the first year. The paper began with 200 subscribers in Bremen, and a small number in America, and continues to do noble work for evangelical Christianity in Germany, having at the present time about 12,000 subscribers.

At about the same time Christian Feltman opened a library, and loaned books without charge, hoping thereby to spread a knowledge of evangelical Christianity.

The work had already so increased upon the hands of Mr. Jacoby that he called importunately for help. Hanover, Oldenburg, and the suburbs of Bremen generally, urgently demanded his services, but he was too feeble to respond in any large measure. As the following programme will show, his regular meetings left him no

time or strength to meet other calls. On Sunday afternoon at three o'clock a class met at his own house; on Sunday evening there was preaching at the Krameramthaus; on Monday evening, a prayer-meeting at his own house; on Wednesday evening, preaching at the Krameramthaus; on Thursday evening, a prayer-meeting at Doventhor; on Friday evening, preaching at Buntenthorsteinweg; on Saturday evening, a prayer-meeting at Stephanithor. He excused himself from the Thursday and Saturday evening meetings, but was unfailing in his attendance at the others. Relief was imperatively necessary.

Rev. Charles H. Doering, then a pastor in New York city, and Rev. Louis Nippert, who was laboring among the Germans of Ohio, were accordingly appointed to assist him. They arrived in Germany on June 7, 1850, having been accompanied on their voyage by Rev. John M'Clintock, D.D. They were received with open arms. On the day following their arrival, Mr. Nippert preached his first sermon in the mission at a country place two miles from Bremen, on the open floor of a farm-house. Great crowds, anxious to see and hear, filled all the vacant space. On one side were horses and pigs, on the other bellowing cows, while overhead were flying and cackling hens. It was a strange scene to the preacher, but the congregation, not in the least disturbed, listened with the greatest attention.

On the Sabbath after their arrival Dr. M'Clintock preached, in the parlor of the American consul, probably the first English Methodist sermon ever delivered in Bremen. Mr. Doering preached on the same Sabbath evening, in the Krameramthaus, to a crowded and attentive congregation. On the following Monday evening a missionary meeting was held, at which Mr. Jacoby

gave an account of our mission in Africa. A brother stood at the door and received the contributions, which amounted to five dollars, afterward increased by voluntary gifts. This was, probably, the first collection ever taken for Methodist Episcopal missions in Germany.

The Sabbath-school, as it exists in the United States, was not at this time introduced into Germany, if we may except a few schools, and they chiefly of the United Brethren. On the Sabbath, June 16, 1850, one was opened in the city of Bremen by our missionaries. Eighty children were present at the first session. The institution met with such favor that the number soon increased to three hundred. Wherever our work spread the Sunday-school went with it, and was every-where hailed with delight. Lutherans, alarmed that Methodism should be gathering the children so largely under its influence, soon adopted these schools, and, accordingly, they are now organized throughout Germany. The second school was opened at Buntenthorsteinweg.

A circuit was now formed in and around Bremen, having fifteen appointments, such as Bremerhaven, Vegesack, Hastedt, etc. To this Messrs. Doering and Nippert were assigned, while Mr. Jacoby retained the charge of affairs in Bremen. All the peculiarities of Methodism were fearlessly adopted, and the work prosecuted in genuine Methodistic style. Earnest extempore preaching, hearty and lively singing, prayer with bold responses, class-meetings and out-door meetings, all became known in Germany. Letters from converts in the United States, sometimes read in public assemblies, and occasionally even from State Church pulpits, served to fan the flame. The converts in the mission were active. Some were engaged as colporteurs, and in August, 1850, Wessel Fiege was licensed as exhorter,

the first license granted in the mission. Mr. Jacoby remarked at the time it was granted that at no distant day capable preachers would be sent from Germany to America, a prophecy which has long since been abundantly fulfilled.

Mr. Jacoby now visited South Germany, where he attended the Peace Congress held in Frankfort. He also visited Muller, and they rejoiced together in the triumphs of experimental religion through the labors of them both. Muller agreed to adopt our Hymn Book, and they proposed to repeat these fraternal conferences. Mr. Jacoby preached to a multitude so great that the burgomaster was induced to put the church at his service. Here, too, he met a lady whose soul had been stirred by the epistolary exhortations of her three children, who had been converted in Poughkeepsie, New York.

The watch-night of December 31, 1850, was the first ever held in Germany. The lesser hall of the Kramer-amthaus was the place of assemblage, while a ball was going on in the hall immediately above them. At the opening of the meeting Mr. Doering preached, and Mr. Nippert exhorted, and it was intended that the Lord's Supper should be administered after the crowd was gone, for it was supposed the multitude could not be detained after the first preaching. The congregation, however, increased as the hours passed, attracting its increase from the ball-room. To this crowd Mr. Jacoby then preached, and Mr. Nippert again exhorted. The ears of the multitude were unaccustomed to so much directness and earnestness on the part of ministers, and were greatly impressed by it. It was a very solemn and glorious season. Germany was beginning already to be quite aware of the presence of Methodism in her midst.

10. Persecutions and Progress.

As might have been expected, intense opposition arose against these innovators. Pamphlets were written against them, in which they were accused of foul heresies and the most absurd pretenses. Class-meetings and camp-meetings especially were held up to ridicule, and frequently mobs assailed the missionaries. At Vegesack, a town belonging to Bremen, the hall in which Mr. Doering was preaching, to a crowded congregation, was attacked. The mob, instigated by the State clergymen, and infuriated by strong drink which had been freely distributed among them, stoned the building till every window was broken. Neither the preacher nor any of the congregation were hurt, though the missiles flew in every direction through the hall. The State minister inveighed against the missionaries, and threatened that such children as should enter the Methodist Sunday-school would be denied confirmation; yet at the opening of the school there were forty children present. Threats of further violence were often repeated, and the Senator of Bremen was petitioned to suppress the missionaries and the Sunday-school. The Senator replied that he saw no reason for interference, and henceforth a police force was present at these meetings, adequate for the protection of the worshipers.

At Bremerhaven, a place filled with low dens and the vilest inns, a Sunday school was commenced with fifteen children, that grew by the second session to one hundred and thirty. Like successes were gained nearly every-where. Prosperity was more than equal to the opposition.

Similar persecutions met the missionaries in the Grand Duchy of Saxe-Weimar, and in the Kingdom of

Hanover and the Duchy of Brunswick. In the latter place the congregations were especially large, and the conversions numerous, but many times the missionaries barely escaped imprisonment. In one town where Mr. Nippert had made an appointment, as he was approaching the place with a colporteur a mob met them with kettles and drums, and, assailing their persons with violence, tore off their clothing, and threw the colporteur into the ditch, and Mr. Nippert was commanded to depart, and forbidden to enter the region again. Twenty years afterward the funeral of the leader of this mob was proceeding along this same highway, when the hearse was accidentally upset at this very place, and the coffin thrown into the ditch, close to the spot where the colporteur was thrown. So striking a coincidence could not occur without arousing in many minds the thought that it might, perchance, be retributive.

We have already said that the Parliament had ordained complete religious liberty, but the influence of the revolution gradually passed away, and this liberty was no longer conceded. Only in the Grand Duchy of Oldenburg, and the free cities of Germany, were our missionaries at full liberty to preach the Gospel and form congregations.

In the year 1849 a young man named Erhardt Wunderlich left Saxe-Weimar for America. Going to Dayton, Ohio, he fell among Methodists, and was converted to God. He wrote to his mother, telling her he would now remain in the United States, but she persuaded him of the necessity of his return to Germany. On September 1, 1850, he again reached his native land, where he began to witness for Jesus, and very soon anxious souls sought his counsel and help. It was not long before crowds came out to hear his exhortations. Among

the converts with which he was honored was his aged mother, who, years afterward, departed to heaven in Christian triumph. His brothers were also converted, and one of them began to preach. These movements aroused a storm of opposition, and Erhardt was forbidden to preach, but, persisting in it, was fined. He was brought before magistrates, banished from some places, and imprisoned in others. At one place where he was confined three infidels were his fellow-prisoners, who thought it strange indeed that they should be in prison because they did not pray, and he should be imprisoned because he had prayed too much. The fire of opposition finally became so hot for Mr. Wunderlich that, by advice of Mr. Jacoby, he returned to the United States, leaving the work so auspiciously begun by him in charge of his brother. It was well sustained, though Friedrich had to pay a fine of ten dollars for every meeting he held. In some instances, refusing to pay the fine, his cows were seized and sold at auction. The work still abides, and Erhardt Wunderlich is yet a faithful and successful minister to the people who have left the Fatherland for a home in the United States. He was received on probation in the Ohio Conference in 1853. Many of the people followed him to America, most of whom settled near Wheeling, and formed a society there. In February, 1851, Mr. Jacoby visited Saxe-Weimar, and rejoiced at the flame that was yet burning there. There were then one hundred and thirty members, organized into nine classes. The work is remarkable for the number of preachers that were produced by it besides Mr. Wunderlich.

Persecution did not stay the progress of the work, and reinforcements were again needed. Rev. E. Riemenschneider and Rev. H. Nuelsen were sent from the

United States to strengthen the force in the field. They arrived in 1851, the former in April and the latter in June. The work was now rearranged: Mr. Doering went to Hamburg, Mr. Riemenschneider to Frankfort-on-the-Main, Mr. Nippert to Heilbronn, Würtemberg; Mr. Jacoby remained at head-quarters in Bremen, which was separated from the circuit, and Mr. Nuelsen had the circuit in and about Bremen.

At Frankfort Mr. Riemenschneider, after two months, was permitted to hold meetings. He began to do so in his own dwelling, and soon had a hundred or more hearers. The other tenants of the house objected to the noise made by the singing and preaching, and the meetings were necessarily suspended. He also began meetings near Giessen, in Hesse-Darmstadt. At the latter place he was invited to hold meetings at the house of a Mr. Miller. The burgomaster, the schoolmaster, the deacons of the Church, and other notables, attended. A *gendarme* asked for his passport, and, not being able to produce it, he was thrown into prison, where he remained all night. The next day he was brought before a magistrate, and was ordered forthwith to leave the dukedom. At the same time his tracts were confiscated, read by the officials, and submitted to the inspection of the clergyman of the village. It was decided to return them to Mr. Riemenschneider. The officers charged with this duty of returning them begged some of them for personal perusal. So the truth was scattered in unexpected ways.

Prohibition of meetings was so general that Mr. Riemenschneider's labors were confined mostly to Frankfort and its environs. At Friedericksdorf, a colony of French refugees, he found a warm reception from French Protestant families. Twenty-five years before this these

people had been converted under the labors of a clergyman from French Switzerland.

Mr. Nippert, though greatly embarrassed by the State Church authorities, without whose consent he could do nothing, had access to eight places. In Heilbronn itself no hinderances were laid in his way. The State clergyman was friendly, and the missionary occupied a spacious room that became all too strait for those who came to hear him, and the royal barracks were then opened to him. Souls were at once converted, and a class of ten was formed, the nucleus of the coming Church. At Eichelberg, four leagues from Heilbronn, the congregations were also large, too large for any room in the place to contain, and therefore assembled in the open air. Awakened and seeking souls soon presented themselves here also. This was also true of the whole surrounding country.

11. Annual Meetings and Conferences.

The first Annual Meeting was held in Bremen from the 11th to the 17th of March, 1852. All such meetings continued to be held each year in Bremen till 1859. The five missionaries were present at this first meeting, and so greatly rejoicing in the raising up of native helpers that they resolved it was not necessary to ask for more missionaries from the United States, though they advised an appropriation for one, should it afterward appear that they would require him. They reported two hundred and thirty-two members of the Church, and five hundred and eighty-two children in the Sunday-schools. In 1856 there were ten ministers in the field, and as many helpers, and the work had been extended to Berlin and into Switzerland. There were five hundred and thirty-seven members, fifteen Sun-

day-schools, and one thousand one hundred and eight scholars.

These years continued to be years of persecution. Louis Wallon, Jun., was sent to Heilbronn in 1852, and in November, soon after entering upon his work, was arrested and cast into prison. Being discharged, he again entered upon his ministry, and continued in it till February, 1854, when he was again arrested and imprisoned, and finally expelled from the country. He came to the United States, and is at present a presiding elder of the East German Conference.

Ernst Mann, who had been converted in Bremen, had preached in Bavaria, at Pirmasenz, his native town, with success, and in Alsace, then belonging to France, was thrown into prison, where he lay seven weeks, and was then banished. Happily these trials at about this time ceased, for the mission had established its right to exist.

By request of the Missionary Board Mr. Jacoby attended the General Conference, held in May, 1856, at Indianapolis, and contributed largely to the interest of the occasion by his presence and counsels. The General Conference advised the Board to grant $1,000 a year for four years for the publication of books and newspapers in Germany, and the work was constituted a "Mission Annual Conference."

The conference so ordained met for organization in Bremen, September 10, 1856, L. S. Jacoby presiding. C. H. Doering was elected secretary. One other minister was transferred from America to the mission—H. Zur Jacobsmuehlen, of the Ohio Conference. He was the last but one ever sent to Germany, for native preachers sufficient in number to supply the work were very soon produced within the mission. C. Dietrich and E. Mann were received on probation. Zur Jacobsmueh-

len was, also, the first of our German missionaries removed to the spirit land. He labored well, and died in triumph. He was the first of our preachers in Zurich, and worked nobly, leaving to the Church forty members.

Strauss had expended much of his energy in Zurich, and the people were little inclined to religion. On the first Sunday Zur Jacobsmuehlen advertised his service, and spent the morning in wrestling with God for power to succeed, but on arriving at the hall not a soul was present. He waited in vain, thinking some persons might appear, and was compelled silently to return home. At the evening hour about a dozen were present, and he preached repentance and conversion to them. The next Sunday, in the morning, he had five hearers, and in the evening forty. The third Sunday morning he had seven hearers, and the evening congregation filled the hall.

The work had not progressed more than three years when, through the malice of their enemies, they were deprived of the hall in which they worshiped. At this crisis the hotel, called the "Pfau," was offered to them, and purchased. This was in January, 1859, and a month later the first story was occupied as a parsonage, and the second story erected into a chapel that would accommodate eight hundred hearers. At a quite recent period a beautiful church edifice has been erected in Zurich, and a vigorous society now exists there.

Invitations now poured in from various parts of Switzerland, only a part of which could be accepted by our overburdened workers.

Ludwigsburg was also opened this year by a very zealous man, Gustav Hausser, and at the following conference H. Nuelsen was sent there as preacher, and found forty probationers. He rented a hall, and, with Hausser's assistance, carried on the work. A glorious re-

vival crowned their united labors, which is distinguished by the number of eminent and successful ministers it gave to the Church in Germany. Among these were Ernst Gebhardt, a sweet singer, and a composer of music now known all over Germany; and Frederick Paulus, now Dr. Paulus, of Berea. By the aid of these young men, and especially through the zeal of Hausser, the work spread rapidly, and a vigorous society sprang up in Ludwigsburg. In 1861 the society was able to purchase a building for a church and parsonage.

The appointments made at the conference were as follows:—

L. S. JACOBY, Superintendent.

Bremen, George-street, L. Nippert, one to be supplied.

Oldenburg, C. H. Doering, one to be supplied.

Bremerhaven and Brake, E. Riemenschneider, one to be supplied.

Hamburg, to be supplied.

Saxony Circuit, F. Wunderlich, C. Dietrich, one to be supplied.

South Germany and Alsace, H. Nuelsen, four to be supplied.

Lausanne, Ernst Mann.

Zurich, H. Zur Jacobsmuehlen.

Berlin, to be supplied.

Zurich and Lausanne were new appointments.

There were reported 428 members, 109 probationers, 7 local preachers, 19 Sunday-schools, 127 teachers, 1,100 scholars, and 367 gold thalers collected for the Missionary Society.

The next Annual Conference was an epoch in the history of the mission. It met in Bremen, September 5, 1857. Bishop Simpson presided, and Drs. M'Clintock

and Nast were present. These gentlemen were also, all of them, in attendance upon the Evangelical Alliance, which convened this year in Berlin. Their presence in Germany gave an advanced position to Methodism and the mission, and the address of Dr. Nast on Methodism to the Evangelical Alliance removed many of the prejudices that had existed against it. Hon. Joseph A. Wright was also in attendance at the Alliance, and joined with beautiful grace and openness the humility and zeal of a Methodist layman to the dignity of a Minister of the United States of America. Doors hitherto closed against the Methodists were now opened to them, and the work began to receive a new impulse in Switzerland as well as Germany. At the conference F. Wunderlich and A. Doering were received on probation and ordained deacons. The membership had increased two hundred and thirty-seven, and the preachers were mostly returned to the appointments they had previously filled; but Mr. Riemenschneider was sent into Switzerland to help Zur Jacobsmuehlen.

In the revival with which Bremen was blessed during the year preceding this conference, a number of the young men who were converted gave promise for the ministry. These were formed into an association, and Mr. Nippert met them nearly every evening at the parsonage at Steffensweg for instruction. The first meeting was on February 19, 1858, and they resolved to form an institute for biblical instruction. At the conference fifteen members to the association were reported. This was the germ of the Martin Mission Institute, since become so important a part of our work in Germany. This period was also notable for the origination of the Book Concern of Germany, called "Verlag des Tractathauses," of which more hereafter.

The last missionary sent from the United States to Germany (Rev. William Schwarz) arrived at this time, and entered upon work in the Biblical Institute.

The conference of 1858, held in Bremen, Sept. 3–6, found the mission far advanced, having 1,079 members of the Church, (an increase of 205,) ten missionaries, and as many local preachers. The conference was formed into four presiding elder districts, namely:—

Bremen District, L. S. Jacoby, P. E.

Oldenburg District, C. H. Doering, P. E.

South Germany District, H. Nuelsen, P. E.

Switzerland District, E. Riemenschneider, P. E.

Mr. Nippert was sent to commence our work in Berlin, and he was greatly aided by Hon. Joseph A. Wright, who gave it the full benefit of his great influence, and his personal effort besides. In the course of the year a small class was organized, and there was some promise of good.

Persecution had raged in most of the cantons of Switzerland, but by the energetic interference of Hon. Theodore Sedgwick Fay, United States Minister at Berne, it soon came to an end, and toleration was established.

The Missionary Board had now approved of the Biblical Institute, and it had, also, the sanction of the conference in Germany. Mr. Jacoby was at this conference appointed director of the Institute. A year later, namely, in 1859, just ten years after the arrival of our first missionaries from America, the corner-stone of the first building for its use was laid.

The conference in 1860 was held for the first time out of Bremen, at Zurich, and was distinguished by the admission of A. Sultzberger, now professor at the Martin Institute, A. Rodemeyer, and Ernst Gebhardt. It was also privileged to receive P. F. Guiton and Emile Cook as fraternal delegates from the Methodists in France;

and Dr. Lythe also represented before it the missions in Würtemburg, of which Muller was the founder. They were able to announce to these reverend visitors an increase during the year in their own membership of three hundred, and that the "Evangelist" and "Kinderfreund" had become self-supporting. This year, too, the mission, having bought types and a press, began to do its own printing. There was enterprise and advance in every department of the mission.

At the conference of 1861 (June 20–24) Bishop Janes presided. He was accompanied by Rev. W. F. Warren, transferred from the New England Conference to the Germany and Switzerland Conference, to be professor in the Mission Institute at Bremen. The Bishop's presence and ministrations were unusually blessed to the conference and Church in Germany. Five young men who had received training in the Institute were this year received on trial in the conference.

The increase in membership for the year had been five hundred and forty-four. Several chapels had been built. It was in this year that the Hotel Pfau, in Zurich, was purchased, and prepared for church and parsonage, as already described. This great and good deed could not have been accomplished but for the liberality of the brothers, Charles J. and Henry J. Baker. The fine church and noble society now in Zurich are the monumental return for these early benefactions. A new house was also built in Basle. This year our first chapel in Germany, also, built in Bremen, was displaced by a more commodious one. The ground and money to build the former had been contributed by one of the converts, who rendered additional offerings now to the new erection. The year 1862 witnessed the ingathering of some eight hundred members to the Church.

In 1862 the wives of three preachers died, and also the faithful Zur Jacobsmuehlen. The necessities thus arising led to the formation of a Preachers' Aid Society, which has ever since discharged its benevolent functions. Frankfort, which had been a barren field till now, and supplied with only local preachers, now gave way before the faith and power of Hausser, who had been sent there. He succeeded gloriously. Bishop Ames had been expected at the Conference of 1863, which was held at Frankfort-on-the-Main. Great regret was felt that he was not able to come, but this was partly compensated by the presence of pastor Hedstrom and the joy that sprang from an increase of eight hundred members.

Prior to 1864 the Methodists of Würtemberg had not received the communion from their own pastors, depending on the State Church for that privilege. A chapel having been built at Heilbronn, and dedicated on January 6, they determined to receive the sacrament. As soon as the consistory learned of this, all who participated were compelled to withdraw from the Church. This stirred up much feeling in the community, and led to large secessions from the Lutheran Church. The conference of 1864 met at Basle, July 7–12, and it was found that the work had so expanded that there were not preachers enough to supply it. When Bishop Janes, at the conference of 1865, drew his eloquent and vivid contrast of the state of the work as he then saw it, and what it was when he saw it last, in 1861, gratitude filled every heart, and halleluias fell from many lips.

By the conference of 1866 the members of the mission Churches in Germany had increased to five thousand nine hundred and twenty-eight. The conference met in Heilbronn, June 8–13, Dr. Durbin being present, and greatly rejoicing in the wonderful things God

had wrought. Emile Cook was again a visitor. This year Mr. Schwarz was sent to open a mission among the thousands of Germans in Paris, (France,) and met with good success. This mission was continued till the breaking out of the war between France and Germany, when Mr. Schwarz, with all other Germans, was compelled to retire from Paris. Since then the work there has not been recommenced. The same year Dr. Warren, having been elected to a chair in the Boston Theological Seminary, left the mission, and Dr. John F. Hurst, of the Newark Conference, came to Germany as his successor in the Mission Institute. Centennial collections had been made throughout the conference, and at the session Dr. Warren preached a centennial sermon, a large edition of which was printed and scattered through Germany. Its compass of thought, soundness of reasoning, and elegance of style, challenged public attention, and did much for the interests of Methodism. But by far the most notable event of the year was the centennial offering of John T. Martin, Esq., of Brooklyn, New York, of the sum of $25,000, to erect a building for the Mission Institute. The building was erected, and is a noble monument of the generosity of Mr. Martin, and the institute itself gratefully took his name, and is styled the "Martin Mission Institute." This year, also, the Missionary Society appropriated $15,000 to build an American chapel at Berlin. Hon. Joseph A. Wright, the United States' Minister at this court, and his excellent wife, became the patrons of this enterprise. Indeed, it was chiefly through his great influence the appropriation was made. He went to his reward before the chapel was completed. Thus was the mission history of this year, (1866,) crowded with remarkable events.

The Conference of 1867 was held at Zurich, and is

memorable for the presence of Bishop Kingsley. In 1870 he was expected again to preside at Carlsruhe, on his return from China and India. But he suddenly departed from Beyrout to the heavenly paradise. Bishop Simpson, however, appeared in his stead. At this conference Mr. Riemenschneider took a superannuated relation, came to the United States, and, his health being restored, he resumed his ministry in the Central German Conference.

The Conference of 1871, which met at Frankfort-on-the-Main, was presided over by Dr. Jacoby. He had begun this great work in Germany, and for nineteen years had faithfully superintended it, and now had come to attend his last conference in Germany. He was to go to the United States, never to return. His parting address was most affecting. His brethren honored him with an election to the General Conference to be held in the city of Brooklyn, the first delegate sent from Germany. He left Bremen in the fall of 1871, attended the General Conference, and was then transferred to the South-west German Conference, and stationed in St. Louis. Afterward he was put in charge of a district, but, soon failing in health, he suffered long and severely until death relieved him. He passed away in great triumph in the city of St. Louis, where he had been the first German missionary.

This year the Conference lost also Dr. Hurst, who had been elected professor in Drew Theological Seminary, at Madison, New Jersey, and had accepted the post. A native of Switzerland, Dr. Arnold Sultzberger, was now entrusted with the chief instructorship in the Martin Mission Institute. At the conference which met at Schaffhausen, Switzerland, over which Bishop Harris presided, another of the original band of missionaries sent from the

United States, Mr. Schwarz, returned to this country. He was transferred to the East German Conference, and received an appointment, but his labors thereafter were brief, for he soon fell in death.

In 1875, at Heilbronn, Bishop Simpson again presided over the Germany and Switzerland Conference. In his address, on the Sabbath, he received that wonderful inspiration that so often rests upon him, and a like inspiration seemed given to Mr. Nippert to interpret his words of love and fire. The address was one of great beauty and power. As it fell upon the congregation in the two languages a double baptism of the Holy Ghost came with it. The whole congregation was most profoundly moved, and, indeed, all Germany seemed to be moved, also, for the discourse became widely known, and is imperishably embalmed in German memories.

At this conference Mr. Doering was elected a delegate to the General Conference at Baltimore. He left Bremen in the spring of 1876, having been twenty-six years absent from America. After the General Conference he remained a year in the United States, soliciting aid for the work in Germany, and then returned to re-assume the Book Agency at Bremen—a veteran in the service.

The conference which met at Zurich in 1876, and that which met at Ludwigsburg in 1877, were both presided over by Bishop Andrews, who, in the interval, had visited our missions in the Orient. This arrangement enabled him to remain in Germany longer than a Bishop had ever before stayed. His loving and faithful labors were very extensive, and his presence a more than ordinary blessing to the conference.

Bishop Bowman presided in 1878, at Basle, and is still abroad. We have not yet a full report of his visit.

We have thus dotted the striking events of the passing

conference years. During all this time there was enlargement and development in every direction; so that, at the conference of 1878, we find that there were eighty men stationed in this conference, not counting supplies or foreign missionaries, and the membership of the Church had risen to eleven thousand five hundred and twenty-five. It is worth while to present the following table, which gives the present condition of the M. E. Church in Germany:—

STATISTICS OF THE GERMANY AND SWITZERLAND CONFERENCE.

CIRCUITS AND STATIONS.	Probationers.	Members.	Local Pr's.	Churches.	Probable Value.	Missionary Collections.	Ch. Extension.	Tract Society.	S.S. Un'n.	S. Schools.	Officers & Teachers.	Scholars.
Bremen District.												
Bremen and Vegesack...	16	135	4	2	78,000	150	20	23	2	6	30	395
Bremerhaven.....	14	70	1	1	48,000	300	5	26	3	3	13	160
Hamburg	19	50	1	.	.....	36	2	13	2	2	8	60
Kiel and Lubeck.....	9	7	.	.	.....	7	..	..	..	..	..	...
Flensburg	13	49	.	.	.....	38	3	3	2	2	8	80
Delmenhorst, Neerstedt.	14	133	2	2	13,500	75	7	4	..	6	15	130
Bielefeld and Osnabruck.	28	71	1	.	.....	55	8	3	1	3	7	50
Oldenburg District.												
Oldenburg.....	31	129	1	2	25,500	65	6	5	2	4	12	130
Edewecht	6	85	1	2	8,400	36	10	10	..	4	9	96
Baudersfen.....	16	30	.	1	9,200	25	5	4	..	1	1	30
Neuschoo and Sud Arlie.	39	213	.	2	13,100	57	7	14	4	2	10	120
Esens and Accummersiel	20	110	1	3	20,640	20	3	6	..	4	15	105
Aurich and Emden	10	45	.	1	13,150	40	3	1	2	2	4	40
Berlin District.												
Berlin and New Ruppin..	23	77	.	1	138,000	157	11	8	4	4	21	200
Colberg and Belgard.....	20	152	.	1	19,500	102	6	34	3	4	14	180
Zwickau, Schwartzenb'g.	204	228	1	.	.....	244	20	20	5	7	35	310
Plauen	98	95	.	1	16,400	100	7	..	..	4	16	105
Doertendorf.....	132	361	1	3	25,120	210	7	15	6	10	47	370
Frankfort District.												
Frankfort, Friedrichsd'f.	36	216	4	3	403,500	115	20	64	10	10	30	350
Dillenburg.....	17	56	.	1	10,800	26	4	3	1	4	8	40
Cassel and Goettingen ..	15	27	.	.	.....	30	4	24	2	10	12	100
Rheinpreussen.....	33	102	.	1	4,700	66	6	23	3	16	20	180
Speier, Mannheim, etc...	54	100	.	1	2,400	25	10	5	3	1	13	250
Kaiserlautern.....	12	57	.	.	.....	23	..	7	4	4	3	50
Pirmasens.....	10	85	1	1	30,000	42	10	10	3	1	16	115
Carlsruhe	32	79	1	1	31,000	60	15	5	5	6	11	64
Pforzheim.....	36	261	1	1	28,000	61	10	35	..	1	25	450
Lahr.....	11	20	.	1	11,000	5	10	6	..	6	2	20
Strasburg and Bischweiler	45	123	1	2	9,440	113	15	25	4	6	30	300
Freudenstadt	21	93	3	1	24,700	53	15	10	..	7	14	250
Wurtemberg District.												
Ludwigsburg	42	117	1	1	31,000	63	15	38	3	4	14	225
Stuttgart and Plienigen..	41	123	1	.	.....	100	20	20	5	5	25	480
Bietigheim	17	95	1	1	11,000	51	11	5	2	4	10	200
Heilbronn, Weinsberg, etc	58	364	1	2	82,000	260	25	52	5	14	46	650
Sinsheim	9	22	1	.	.....	4	..	..	..	3	6	90
Oehringen.....	29	118	1	1	22,000	76	10	20	3	5	12	200
Nuremburg and Anspach	9	5	.	.	.....	10	1	8	1	1	5	35
Marbach, Winzerhausen.	84	327	3	2	14,820	125	11	49	3	14	40	650
Beilstein, Happenbach ..	9	166	3	2	8,300	60	18	8	4	6	13	130

Circuits and Stations.	Proba-tioners.	Members.	Local Prs.	Churches.	Probable Value.	Mission'y Collec'ns.	Ch. Exten.	Tract Society.	S.S. Un'n.	S. Schools.	Officers & Teachers.	Scholars.
Knittlingen	23	85	.	1	20,150	23	10	31	1	4	12	70
Calw	32	209	.	1	22,200	100	20	10	4	3	15	150
Heimsheim, Leonberg	44	192	1	2	23,000	80	20	40	2	10	25	550
Herrenberg	23	145	.	1	16,000	55	9	25	..	6	15	160
Nagold	27	109	1	3	14,000	50	10	..	3	5	12	100
Ebingen	26	95	2	1	8,180	127	20	52	3	2	15	100
Rosenfeld	15	12	.	.	....	8	..	..	..	1	1	10
Vaihingen	40	161	1	1	8,630	60	12	38	1	7	14	320
Schweitz District.												
Zurich	66	620	1	2	100,200	457	44	70	4	11	128	1,394
Affaltern	17	114	1	1	2,600	82	10	46	8	11	37	448
Bulach	16	159	.	1	15,000	84	8	12	3	7	35	306
Uster	22	247	.	1	12,300	184	17	25	..	14	47	680
Winterthur, Frauenfeld	73	224	.	2	53,238	93	12	48	4	8	38	452
Horgen and Thalwell	37	346	.	2	88,000	236	30	52	12	10	58	613
Schaffhausen, Hallan, etc.	64	295	.	2	40,000	200	24	16	4	8	69	641
Saint Gallen	25	200	1	1	75,000	84	8	31	8	4	18	350
Niederutzwyl	21	13	.	.	....	118	20	..	..	1	3	60
Rheineck and Chur	41	227	1	1	25,360	225	40	25	..	16	32	430
Lenzburg and Aaron	38	135	1	1	36,500	110	5	36	4	9	34	582
Basle and Liestal	117	429	2	2	76,500	328	52	120	16	7	94	870
Berne	27	87	.	.	....	70	12	8	4	2	13	160
Biel, La Chaux de Fond.	90	218	.	1	4,680	183	12	14	8	10	38	450
Lausanne and Geneva	21	117	.	.	....	120	12	24	4	1	7	90
Preachers' Miss. Society.	..	....	.	.	....	228	..	..	..	..	..	....
Total	2,237	9,083	48	71	1,394,708	6,120	767	1,339	190	338	1,380	16,476

STATISTICS OF GERMANY AND SWITZERLAND CONFERENCE FROM ITS ORGANIZATION.

Year.	Members.	Probationers.	S. Schools.	Scholars.	Collections.					Total.		Per Member.
					Sundries.	Salary of Preachers.	Mission'y.	Tract.	Bible.	S.S.Union.	Home.	Foreign.	
1856	424	109	15	1,108	.....	.....	396	39	...	11	.....	446	.. ..
1857	558	216	16	1,125	.....	.....	1,702	525	16	..	.....	2,243	.. ..
1858	755	324	19	1,190	.....	.....	2,979	738	40	34	.....	3,791	.. ..
1859	828	491	24	1,585	.....	.....	3,213	784	97	52	.....	4,146	.. ..
1860	1,051	586	36	2,030	.....	.....	3,290	806	74	76	.....	4,246	.. ..
1861	1,354	827	40	2,254	.....	.....	3,216	1,006	12	62	.....	4,296	.. ..
1862	1,753	824	44	2,601	.....	.....	5,923	1,132	34	60	.....	7,149	.. ..
1863	2,126	1,249	51	2,844	.....	.....	4,749	1,019	113	3	.....	5,884	.. ..
1864	2,852	1,280	66	2,985	.....	.....	5,352	1,625	136	32	.....	7,145	.. ..
1865	3,465	1,151	82	3,953	.....	.....	4,668	1,516	157	1,961	.....	8,302	..
1866	3,905	1,465	117	5,264	.....	.....	3,848	1,909	200	41	.....	5,998	.. ..
1867	4,302	1,626	139	5,668	.....	.....	3,625	1,896	233	40	.....	5,794	.. ..
1868	4,816	1,518	148	6,350	.....	.....	1,272	1,944	76	4	.....	3,296	.. ..
1869	5,396	1,560	161	7,434	64,509	2,255	864	1,225	72	42	66,764	2,403	9 95
1870	5,812	1,447	151	8,378	72,083	4,361	687	1,515	57	20	68,444	2,179	9 70
1871	6,092	1,369	207	9,216	78,057	9,054	465	1,380	63	15	87,151	1,923	11 90
1872	6,230	1,737	229	10,071	86,394	11,586	369	1,902	108	24	97,980	2,403	11 85
1873	6,642	1,871	244	11,260	103,239	16,170	2,547	1,968	219	105	119,409	4,839	14 45
1874	7,022	1,889	262	11,662	128,769	15,729	3,564	2,052	303	117	144,498	6,036	16 85
1875	7,348	2,319	273	12,395	152,030	18,600	4,992	2,007	357	165	170,630	7,521	22 40
1676	7,960	2,264	301	13,355	157,786	29,780	5,883	1,655	324	174	187,566	8,036	19 15
1877	8,537	2,270	314	15,283	149,010	38,275	6,442	1,735	292	166	187,285	8,635	18 15

The moneys are in marks. A mark is a fraction less than twenty-four cents.

A few subjects demand special consideration. First of these we name

12. The Martin Mission Institute.

Several tentative attempts had been made in the mission to give instruction to persons who seemed adapted to be helpers. In the year 1858 three young men, converted in Bremen, declared that they believed themselves called of God to preach his word, and were desirous of preparing themselves to do so. Mr. Jacoby at once

THE MARTIN MISSION INSTITUTE.

brought the subject before the congregation, and it was resolved to begin a theological seminary, provided the Missionary Board would approve of their doing so. The consent of the Board was readily obtained, and four hun-

dred thalers were collected to pay the board and lodging of the students. Mr. Jacoby was appointed director, and Mr. Schwarz and Mr. Nippert at first aided him in teaching. The parsonage at Steffensweg was occupied, and two other young men were received into the school, making the aggregate of the students five for the first year.

Dr. Warren came to the Institute in 1861, and remained five years, giving a high standing to the school, and advancing its interests in every way. During his term of service twenty-nine students had been matriculated. One of these had died, three had been received into the German conferences in America, and twenty-three had entered the Germany and Switzerland Conference. The parsonage at Steffensweg becoming too small, a larger building was erected on the same ground. On Dr. Warren's return to the United States, he handed the institution over to Dr. Hurst in a very prosperous condition.

At the beginning of Dr. Hurst's administration came the magnificent donation for a building from John T. Martin, Esq. It was then decided to remove the institution to Frankfort-on-the-Main, which is the very center of German Methodism, and must remain so even if the German and Swiss Conference divide into many conferences. Mr. Martin wisely left the matter of location to be determined by the judgment of the German preachers. Just then Frankfort was passing from its traditional status as a free city, a member of the old Hanseatic League, into Prussian hands, this being one of the penalties resulting from the victory of Prussia over Austria at Sadowa. Frankfort had sympathized with Austria, and she was immediately absorbed. Property was cheap, many of the old families hastening off to find homes further south. A beautiful site was found

on what was called the Roederberg, an elevated suburb at the eastern end of the city, overlooking the Main, the historical and lovely valley, the Bavarian mountains, and the Taunrs range, while the entire city of Frankfort lay below. The property was cheap and most desirable; yet it would not have been known that it was for sale but for an old gardener, who saw the committee on the street, asked them what they were after, and then why they did not buy *that* place, referring to the spot where he was standing, and which he had cultivated for fifty years. It was bought. Our Church afterward showed its appreciation of his services when, not long before his death, a very handsome Bible, prepared for him in Bremen, was presented to him.

A good, but not pretentious, building was erected in front of the fine lot. It answered every purpose; it was convenient, commodious, and most substantially built. Mr. Petri, of Frankfort, was the architect. The institution was formally opened on January 17, 1869, when the Rev. E. Riemenschneider (father of the doctor) preached from Psalm cxxxvii, 5. The Rev. L. Nippert, the new director, gave an historical account of the school. Addresses were made by Revs. C. H. Doering, George F. Kettell, H. Nuelsen, Consul-General Murphy, G. P. Davies, (of the English Congregational Church,) and others. The exercises lasted over three hours, and there is no doubt that, altogether, this was the most important day in the history of the German and Swiss mission. Laymen from all parts of the field were in attendance. It was the beginning of what has proved so far a most successful enterprise.

During the war between Germany and France the students were compelled to follow the flag of their country, none but State-Church preachers being exempt

from military service. But they did good service wherever they were required, and preserved their Christian and ministerial character. The members of the German and Swiss branch of our Church take a personal interest in the school, and nobly supply it with means for meeting the current expenses. This, of course, does not include the salaries of the officers, which are paid by the Missionary Board, not because they are teachers, but as preachers. The Rev. L. Nippert, who is presiding elder of the Frankfort District, is still the successful director of the Institute; and Rev. Dr. Sultzberger, (the author of a new system of Christian doctrine,) is the theological professor. The Executive Committee of the Board of Managers are chiefly laymen, hold monthly meetings, and exercise a personal and judicious supervision over the affairs of the institution. The Martin Mission Institute is developing constantly, and its students prove themselves worthy of the labor bestowed upon them. Nearly all of them preach every Sunday, and often have to walk many miles among the mountains to fill their appointments.

The Germans who pass by the school and read the inscription, "Martin Missions Anstalt," do not know what to make of it. As a rule, those who are not acquainted with our Church and its missions in Europe think it a school dedicated to some saint, *Martin* by name! Letters and accounts frequently come to "St. Martin's School." Not so far out of the way either, are they? If our German brethren should ever commit canonization, the first recipient of the honor would be the layman whose foresight, beneficence, and warm appreciation of our needs in Germany have reared this monument in old Frankfort. He has recently added to his gift a thousand dollars for the increase of the Insti-

tute library. Several members of his family have visited the institution at various times; but until very lately he had not seen it himself. We are happy to know that both Institute and management abundantly meet his approval.

When Dr. Hurst left, in 1871, Dr. A. Sultzberger became his successor. The new professor had been a former student, one of the first five in the Institute, and was a graduate of the University at Heidelberg. He has ever since filled, with distinguished ability and success, the chair occupied by his eminent predecessors.

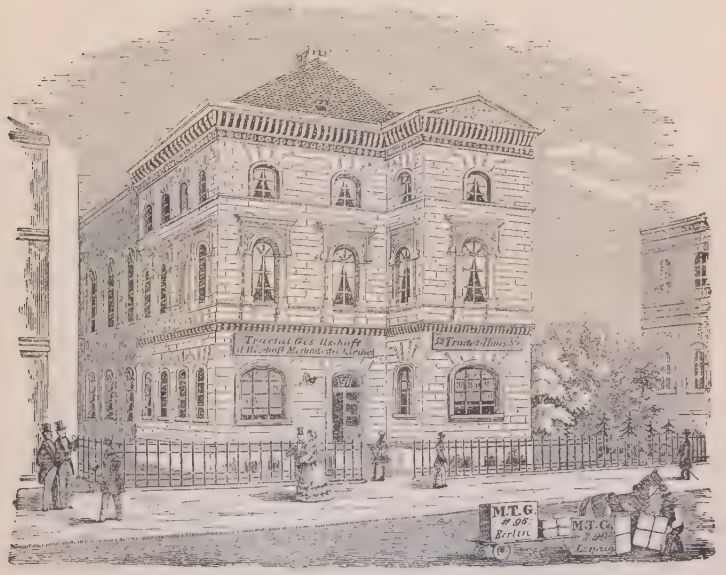
The Institute, with the exception of the salaries of the director and professor, is supported by voluntary contributions from members of our Church in Germany. These contributions are made either in cash, provisions, or clothing for the students, their board, lodging, and instruction being free. In this way the Churches of the Conference contribute between $2,000 and $3,000 annually.

According to the latest reports at hand thirteen students are now enjoying the advantages of the Institution, and more than one hundred have gone from its halls, most of whom are preaching the glorious Gospel of Christ. Nearly all the present Germany and Switzerland Conference have attended this school. No agency in the mission has been more potent than the "Martin Mission Institute."

13. The German Book Concern.

cannot be placed second in rank as to importance even to the Institute. Mr. Jacoby very early discerned the importance of summoning to his aid the power of the press. The American Tract Society had generously supplied him with German tracts for distribution, and the American Bible Society with Bibles and Testaments; but more than this was needed. In the work

of distributing these the superintendent employed colporteurs and Bible readers. We have already seen how, by the generosity of the Baker brothers, he had been able to issue "The Evangelist," which is yet the weekly



TRACT HOUSE.

paper of the mission. The "Kinderfreund," or Child's Friend, was first issued in 1852, and has now a circulation of eleven thousand, and is a beautiful child's paper. The "Mission's Bote," or Missionary Messenger, was issued later, of which August Rodemeyer is the present editor.

When the tracts donated from America were all distributed Mr. Jacoby printed others. By the year 1860 these had become twenty-two in number, of which 1,372,000 copies had up to that time been printed. It was soon necessary also to print the Hymn Book, and

it was done. All the printing and publishing up to the year 1860 was done for the mission by other printing establishments. At length it was thought best to have a printing house for the mission. Accordingly the Missionary Society appropriated $1,000, and a house was purchased in Hastedt, a suburb of Bremen, and fitted up with steam power and presses. By annual aid from the Missionary Society, a great work is being accomplished. The press, every-where a potent agency, is especially so in Germany.

The parsonage at Steffensweg being vacated by the removal of the Institute to Frankfort, the type, presses, and power were removed to it, and the chapel in Georgstrasse made the salesroom of the Concern.

From 1850 to 1870, 251,000 books and 131,000 small books for children, were sold. About 7,000,000 pages of tracts have been printed and distributed by the Tract Society of the mission. There have also been printed 311,900 pamphlets, and 1,723,747 pages of children's tracts. About forty hands and two steam-presses are continually employed throwing off these sheets, so full of light and salvation to philosophic, skeptical Germany.

When Mr. Jacoby left for America, the post of Book Agent fell upon Mr. Doering, in which he still continues. The Concern has achieved a good standing throughout Germany and Switzerland, for it has become every-where known under the title "Verlag des Tractat Hauses." Since it commenced it has published thirty different books, large and small, thirty Sunday-school volumes, two hundred and fifty different tracts, and forty pamphlets. At this moment it has in press a work in three volumes on "Systematic Theology," by Dr. Sultzberger, designed for the preachers, and which has been placed by the bishops in the conference course of study.

There is a depot of the American Bible Society in connection with the publishing house, and the American Bible Society has been accustomed to make very liberal annual grants for printing the word of God. One of the presses is almost continually occupied in this way, and from three to six colporteurs are constantly employed in the sale and distribution of the Scriptures. Five or six thousand Bibles and eight or ten thousand Testaments are in this way annually sent out to the people of Germany and Switzerland. All this is in addition to the grants of books often made by the Bible Society to the mission.

A Tract Society and Sunday-School Union also exist in the mission, aided in a generous manner by the Tract Society and the Sunday-School Union of the Methodist Episcopal Church. By the aid of grants from year to year millions of pages, bearing light to those in darkness and salvation to the lost, have been sent flying over Germany. The Religious Tract Society of London has also, for years past, made an annual grant to the mission for the same purpose of £35. By this means the mission has been able to issue the "Monthly Messenger," ten thousand copies of which are distributed. During the war great pains were taken to put these publications into the hands of the soldiers. The Sunday-School Union of the Methodist Episcopal Church has been very helpful to the sixteen thousand Sunday-school children in the schools of the mission. It is not difficult to apprehend the potency of this publishing interest.

14. Prospects in Germany.

A great future evidently lies before this conference. Religious liberty now prevails through nearly all the German empire and Switzerland. The kingdom of Saxony and Bavaria, including the Palatine, must be ex-

cepted from this. In Saxony we are only permitted to preach to those of our members who have formally retired from the State Church, none others being allowed to attend. Bishop Andrews here narrowly escaped being fined for a violation of this law.

Our people evade this law by holding a tea-meeting, during which religion is the only topic of conversation. In this way many souls have been brought to God. In the Palatine religious discourse is allowed, but the meeting must not be opened with singing and prayer. In Prussia we may preach when and where we please, only first giving notice to the authorities. Marriage is now a civil institution through all the empire, and the State-Church clergy have no advantage in this regard over other ministers. A religious service, if had, is really no part of the marriage. Formerly all parents were obliged to have their children baptized by the State-Church clergymen, but this is so no longer. Every thing is tending toward the severance of Church and State. This is desired by many of the most devout ministers of the State Church, and the number who so desire is increasing daily. Lutheranism is evidently rising to a higher spiritual plane.

One of the most striking effects of all this is the want of clergymen, of whom once there was a superabundant supply. Not half as many as formerly are now studying theology. The reigning skepticism of Germany may have something to do with this. In the University of Heidelberg, for some years past, theology has more professors than students. About a year since there were eighteen vacancies to be supplied in parishes in the Duchy of Baden, and only five candidates presented themselves for examination. Calls have been made lately, in which none presented themselves for examination. In Prussia hundreds of parishes are vacant, with

none to supply them. In some places the State Church is beginning to employ lay helpers. In the meantime rationalism, socialism, and skepticism are rapidly spreading. All are members of the Church by law, atheists, pantheists, and formalists, and the Church has no power to purge itself of the unworthy; but her hostile membership crowd the polls on election days to cast their ballots to undermine and destroy her. Over the head of the Church, the king, the Church has no power, but over it he has vast power. By his appointments he can largely shape its character. A pleasure-loving, place-seeking hierarchy is insufficient for the present extremity—the Church is in its impotency. The only hope of Germany is in her missions, and in the evangelical portion of her State-Church clergy. Our mission to this land of philosophy is abundantly justified, and the yearning heart of her common people, so freely given to Methodism, testifies how fully this Gospel meets her present necessities, and how great may be our triumphs in the not distant future.

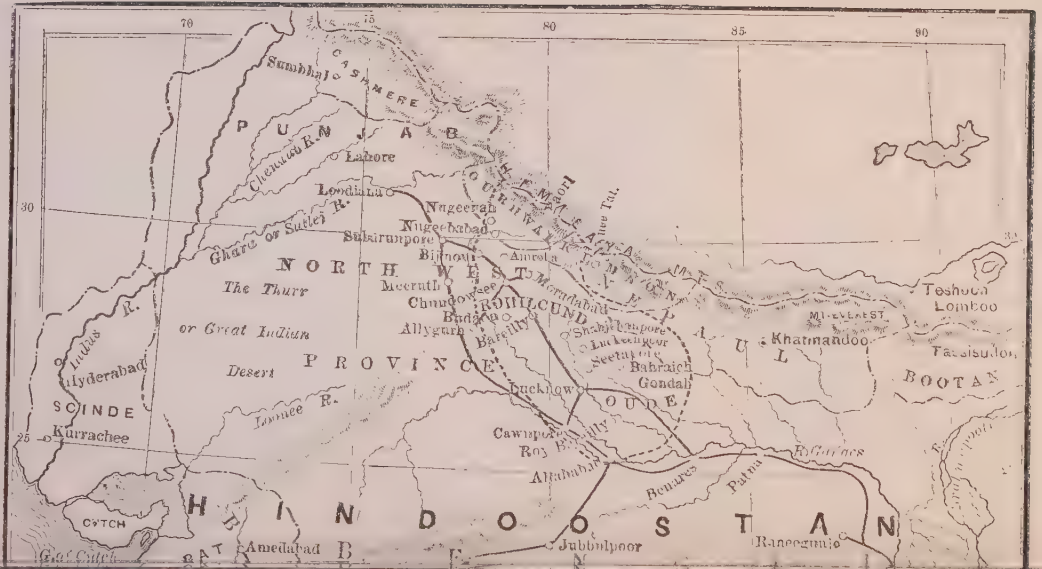
The incidental results of our missions are as great as the direct. We had scarcely got under way before the Innere mission — home mission—received a confessed quickening from our presence and activities. Many State-Church ministers and members have come to know what experimental godliness is, and there is a strong and somewhat numerous wing of the clergy truly evangelistic in their preaching. Sabbath-schools are now quite general.

We have some self-supporting Churches in Germany, and all are more or less so. The possibility of a voluntary system of religious support is being wrought out before the eyes of the German people, and when it shall be fully seen, it means nothing less than disestablishment.

The State Church has had no great church-building schemes of late, and whole regions are destitute, while Methodism, weak and poor, has sprinkled the land with chapels and institutions of religion, built without foreign aid. The State Church has proved itself a failure, but is now bestirring itself in the line of church erection.

In 1799 Schleiermacher, burning with holy indignation, told the nation "it did not worship the Godhead in private any more than it visited the forsaken temples; that the eternal and holy existence beyond this life was ignored by it altogether; that the Bible was considered a merely human book; and that even the hymns of Luther and Paul Gerhardt were exchanged for rationalistic ditties subservient to its prosaic teaching." Arndt said of that period: "We are altogether bad, cowardly, and stupid—too poor for love, too languid for hate, too lukewarm for anger; we hold out our hands for every thing, but grasp nothing; we wish for all things, but are incapable of attaining any thing. In this miserable indifference and godlessness and extinction of nationality, which is called all-sidedness, lies the solution of our calamities."

The present century, especially the quarter of it just past, has witnessed great changes in the ecclesiastical affairs of Germany, and still greater are impending. Our missions are bringing life and hope to the Fatherland. The civil power is evidently furthering religious progress. The Lutheran Church of Germany is arousing from its formalism, and, baptized with the Holy Ghost, we may hope it will fall into line with the conquering hosts of God's living Church. This, when it comes, will be no mean addition to the forces now operating so effectively for the redemption of a fallen world.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Meerath
Moradabad
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Allygurh
Bareilly
Shahjehanpore
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Babraich
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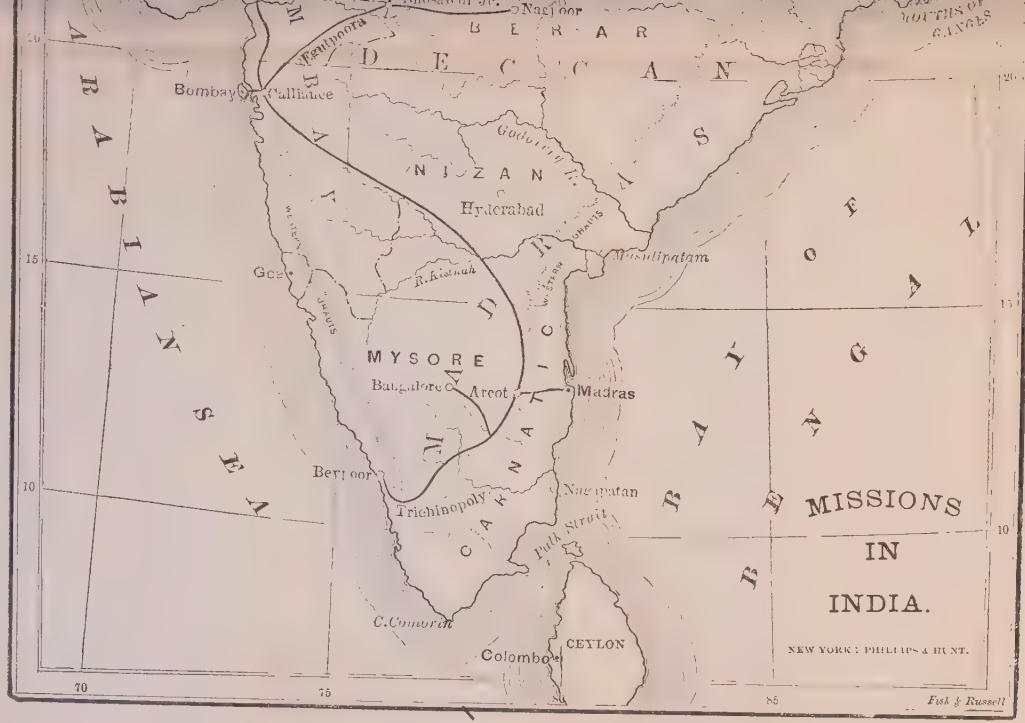
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Bangalore
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Nagapatan
Palk Strait
C. Comorin
Colombo
CEYLON
ARABIAN SEA
BAY OF BENGAL
MISSIONS
IN
INDIA.
NEW YORK: PHILLIPS & HUNT.
Fisk & Russell

PART VIII.

MISSIONS TO INDIA.

Ahasuerus, . . . which reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces.—Esther i, 1.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.—Psalm lxxii, 8, 9.

1. Interesting Antecedents to the Mission.

THE name India is probably a modification of the Sanskrit *Sindhu*, the Indus, and was, doubtless, applied not only to the river, but also to the people upon its banks. It is a name entirely unknown to the people of the countries designated by it, and quite indefinite in its application. Columbus, in his westward voyage, at first supposed he had reached India. When this was discovered to be an error, the American Continent was at first called the West Indies, to distinguish it from India proper, which was called East Indies. In process of time the term West Indies has become restricted to the islands lying between North and South America, and the term East Indies to the Peninsula of Hindustan, embracing often Farther India, or India beyond the Ganges.

Among the people of India the country is spoken of by local terms, the Deccan (South) being the designation of the country south of the Vindhya Mountains; the Punjab, (Five Rivers,) is the title given to the extreme

north-west of the peninsula; and Hindustan, (the Land of the Hindus,) is the name of the entire valley of the Ganges. The tide of settlement is clearly marked, and shows remnants of two race-waves of Turanian tribes, sustaining a relation to later invaders, similar to that of the North American aborigines to the Anglo-American. Aryans, Mongols, Portuguese, Danes, French, and Britons have followed in their train.

What is now recognized as India is a vast country, nearly two thousand miles from north to south, and one thousand nine hundred miles from east to west, having an area of one million five hundred and seventy-seven thousand six hundred and ninety-eight square miles. Here is to be found a population approaching three hundred millions in number, occupying a territory twenty-three times as large as England and Wales, and equal in area to Europe, excluding Russia and Scandinavia. Here are twenty-one races and thirty-five nations, speaking half a hundred languages and dialects—a hundred millions speaking Hindi and Urdu; thirty-six millions using Bengali; fifteen millions severally Tamil, Telugu, and Marathi. Twelve millions are assigned to Panjabi, ten to Canarese, seven to Gujerali, and five to Oriya.

The religious beliefs are various. There are ten thousand Jews, one hundred and fifty thousand Parsees, seventeen millions aborigines, with a blended demonolatry and nature-worship, forty millions Moslems, and a hundred and seventy millions of Brahmins.

India is a land rich in its productions and manufactures, and all the nations of Europe have always been eager for its trade. As early as the fifteenth century companies were established among various European nations, Portuguese and Italians especially, for traffic

with these lands, and shortly afterward the Dutch entered the same field. When the Turks seized Constantinople, and Egypt, and barred up the direct route to India, it became the dream of the age to find another route to all this glittering wealth. This it was that led Vasco de Gama around the Cape of Good Hope, and Columbus to the New World. In the sixteenth century the British, lured by the spices, silks, and gems of the East, attempted an overland passage, but failed, and then hoped to open a north-west route above the recently discovered continent. The route by the Cape of Good Hope had been given by the Pope exclusively to the Portuguese; but this could not long be submitted to, and a company was formed in the reign of Elizabeth, which, disregarding the papal bull, sent a Captain Stephens around the Cape in 1652. Thus originated the British East India Companies, which succeeded one another with various charters and privileges till 1858, when the government became vested in the queen.

The political acquisitions of Great Britain began in 1748 by its expulsion and ultimate protection of the Rajah of Tanjore, he making some concessions of territory to the East India Company. These possessions were from this time constantly increased, till this great company became in fact the ruler of a large part of the land, and from many of its decisions there was no appeal. It monopolized the business to a considerable extent, though by the two later charters of 1813 and 1833 the trade of the country was in the main thrown open.

The charter, as renewed in 1813, recognized the duty of the people of Great Britain to promote Christianity in India, and provided for the right of missionaries to reside there, but carefully prohibited all improper interference with the religion of the nation. Permission to

reside there was in the first place to be obtained from the Directors in London or the Board of Control. The first application was refused, and those missionaries who were already there were expressly excepted from the benefits of this act. The American Board had at length sent to India their first missionaries, and a fierce struggle began for their banishment from India. Mr. William Wilberforce was appealed to, and the aid of other philanthropic and Christian persons in Great Britain was invoked to prevent this. As the resolution to banish them was about to pass in the Court of Directors the venerable Charles Grant presented an elaborate defense of the missionaries, and an argument clearly showing that the Court was about to exceed its own powers under British law and the law of nations. The tide was thereby turned, and the missionaries were permitted to remain. This was the first real opening of India to missionaries. The East India Company continued sadly permeated with the spirit of sordidness, on which its opposition to missions was based, down to the very time of its displacement after the "Mutiny," and consequently up to the very hour of our own entrance into the field.

Under the charter of 1813, which continued for twenty years, ten missionary societies occupied the country. Under the renewal of 1833, which was also for twenty years, the number of these societies had increased to twenty-two, occupying three hundred chief stations, having twenty-five printing-presses turning out Christian literature, and Christian schools were in many of the great towns. There were still, however, vast sections of country over which the jurisdiction of the British Government had extended, or which acknowledged allegiance to it, that were not occupied by any mission-

ary society. Whole political districts, having populations varying from two to twelve millions of people each, were entirely untouched by any evangelistic labors. There was, also, a young, vigorous, spiritual, and powerful Church—the Methodist Episcopal—that had not yet essayed to enter this great field. A vast opportunity was thus presented, and an agent at hand, equipped with ability and pressed by a sense of obligation, to seize upon it.

2. The Mission Attempted.

Dr. Durbin entered the missionary office as Corresponding Secretary in 1850. His active and far-seeing intellect did not fail to note the situation of affairs in India. As early as November 9, 1852, the records of the General Committee show that he called the attention of that body to the importance of opening a mission in India, and the committee resolved "that a fund be created and placed at the discretion of the Board and Bishops for commencing a mission in India," and seven thousand five hundred dollars were appropriated for that purpose.

It was not, however, until 1856 that the work was actually inaugurated, though the General Committee in each year of this interval appropriated seven thousand five hundred dollars, subject to use in this direction should the proper man present himself for founder and superintendent of the mission. No such person, however, was found willing to undertake the work until the Bishop in charge was put in communication with Rev. William Butler, of the New England Conference. Mr. Butler was a native of Ireland, who had been educated in the Didsbury Theological School, and had traveled as an itinerant minister of the Wesleyan connection, and

four years previous to his appointment to India had transferred his labors to the United States.

His personal presence, his education, his knowledge of the British, who were dominant in the land to which he was to go, his familiarity with the history of the East consequent upon his identification with British interests therein, his ability as a theologian and as a public speaker, and his fine social qualities, commended him to the appointing power as a suitable person for this great undertaking.

There was a felicitous coincidence of facts in the history of Mr. Butler, the memory of which it is pleasant to perpetuate. When Dr. Coke, the first Methodist missionary to India, perished almost within sight of its shores, Rev. James Lynch was appointed to take charge of the work he had projected. Mr. Lynch labored for nearly thirty years in India, and then retired to his native Ireland, and was appointed to the Comber Circuit. Being old and feeble, he needed an associate, and William Butler found himself, in the first year of his ministry, the assistant of this excellent returned missionary. Fifteen years after this, Mr. Lynch still living, Mr. Butler was on his way to India as the representative of the Methodism of the United States, thus linking the two lands, the two Methodisms, and the two missions of the British and American Methodist Churches.

In the church of which Mr. Butler had been pastor at Lynn, Massachusetts, a "farewell" meeting was held on Tuesday evening, April 8, 1856, at the close of which the Corresponding Secretary delivered to the newly appointed missionary, in the presence of a vast audience, his commission, his letter of instructions, and his passport, in doing which he addressed him in an impressive manner. The next day, at eleven o'clock,

the steamer "Canada" turned her prow to the sea, bearing away William Butler and family, excepting two sons, left in America to receive their education. He arrived at Liverpool on April 19. In England and Ireland he gathered information needful for his work, visited old friends, and on August 20 left Liverpool, by way of Egypt, for India. September 10 found him on board the "Nubia," off the south coast of Arabia, near Aden, and on September 25, the "house of his dear friend, Mr. Stewart," in Calcutta, opened to welcome him to India.

He tarried for consultation with the missionaries and others, and wrote on November 7, from the holy city of the Hindus, Benares, whence he went to Azimghur to confer with that most excellent Christian gentleman and friend of missions, Mr. Tucker, a man of distinction in the government.

The first great duty which devolved upon the new missionary was that of determining upon a field of operations for the society. The letter of instructions had "directed his attention particularly to Eastern Bengal, a vast, populous district lying to the north and north-east of Calcutta, beyond the ancient city of Decca, toward the mountains." It also required that he should inquire particularly with respect to the Rohilla country, and the regions lying still farther west and north-west. This same document contained the following: "Our information leads us to think favorably of the North-west of India, and the chief objection that occurs to us in reference to it is, that it is more generally supplied with missions than Eastern Bengal." The Barilla country, lying on the north of Mysore, was also to be considered, and, if necessary, Madras was to be visited, to facilitate the formation of a judgment concerning this region.

The responsibility of choosing a field was both deli-

cate and difficult. It cost Mr. Butler great solicitude and many sleepless nights. "It seemed such an awful consideration," he wrote, "that it should depend on my choice which of two vast multitudes of people shall have the Gospel, and which shall remain, perhaps twenty years to come, without it." The leading missionary societies already in the field had wisely judged that the region was so vast that they should each select a section of territory, such as they might reasonably hope to be able to care for with the men and means at their command.

Contrary to the supposition of the letter of instructions, the North-west of India was not "more generally supplied with missions than Eastern Bengal." Out of three hundred and thirteen mission stations in India, only twenty-nine were in the North-west Provinces, while Rohilcund, a large and important section of this territory, had not a single missionary. After the most careful investigation and the fullest conference with others more familiar with India, the North-west seemed to Mr. Butler to be the most needy, promising, and important field for our operations. In this judgment he was supported by the Calcutta Missionary Conference, and the expressed opinion of such competent judges as Rev. Dr. Duff, Rev. Mr. [now Dr.] Mullens, and Rev. Mr. Lacroix, all then missionaries in Calcutta; Judges Wylie and Atherton; his Honor the Lieutenant-Governor of the North-west Provinces, and Mr. William Muir, then Secretary to the India Government.

But the North-west was itself a vast and indefinite region in which to locate a mission. Suffice it to say, that the missionary found in Rohilcund and Oudh a definite and remarkable field. The territory which came ultimately to be recognized as the mission field of the

Methodist Episcopal Church was bounded on the north by the snow-line of the Himalaya Mountains, on the west and south by the Ganges, to a point between Cawnpore and Benares, and on the east by the boundaries of the Province of Oudh. "Our field, then," says Dr. Butler, "is the valley of the Ganges with the adjacent hill range, a tract of India nearly as large as England without Scotland, being nearly four hundred and fifty miles long, with an average breadth of one hundred and twenty miles, containing more than eighteen millions of people, who are thus left in our hands by the well-understood courtesy of the other missionary societies in Europe and America, who respect our occupancy, and consider us pledged to bring the means of grace and salvation within the reach of these dying millions."

Rohilcund was the land of the Rohillas, Patans, or Afghans, who established themselves there early in the last century, and it includes the British districts of Bijnour, Moradabad, Bareilly, Budaon, and Shahjehanpore, and the native state of Rampore. In this territory there were more than thirty towns and cities, each with a population ranging from ten thousand up to thirty thousand souls, while Bareilly was estimated then as having over one hundred thousand, and Lucknow as containing not less than three hundred and fifty thousand. The density of the population in Rohilcund exceeded that of any other part of India, or the most populous countries of Europe; some of the districts are more closely packed than the most crowded manufacturing counties of England, or the most populous tracts of France or Belgium.*

* In Oudh and Rohilcund the density of population is shown by the statistics, which represent it as four hundred and seventy-four

To man this district Mr. Butler asked the Bishops and Board to furnish eight men for Lucknow, four for Bareilly and Moradabad respectively, three for Fyzabad, and two for Shahjehanpore, Budaon, and Pilibheet, each; making altogether twenty-five missionaries. This was a new departure. No society had entered the field with such numerical force as was now proposed. The Church at home tacitly accepted this proposal of Mr. Butler, though she never yet has furnished that number of European missionaries at one time.

On his way to Bareilly Mr. Butler was greatly favored by the American Presbyterian Church at Allahabad consenting to give him, as a native interpreter and helper, one of their most promising young native Christians, who, as an orphan, had been trained and educated by themselves. This was Joel T. Janvier, who, subsequently, became the first native preacher of our India Church.

There had never been a mission in the province, but in Bareilly a few native converts had been gathered several years before by a zealous English chaplain. Religious services were at once opened, but before much could be accomplished the Sepoy Mutiny spread over the country, and Mr. Butler and family, with other civilians, and all the women and children connected with the English residents of Bareilly, were sent away to Nynee Tal, in the Himalayas.

3. Mission Interrupted by the Sepoy Rebellion.

A fortnight later, May 31, 1857, the native soldiers in Bareilly mutinied, and attempted to assassinate their

and three hundred and sixty-one, respectively, to the square mile; the force of which will be seen by recalling the fact that the United States has less than thirty persons to the square mile.

Joel.

officers and every foreigner in the place. Many were killed on the spot, and others were adjudged to death by the leader, Khan Bahadur Khan, and executed. A few escaped to Nynee Tal. Meanwhile the world at large was ignorant of the sanguinary events taking place in India. Telegraphic wires were not then strung across the continents, nor cabled beneath the oceans, as they are to-day. The indescribable horrors of this Mutiny are but indirectly connected with the history of our mission, but the hegira of our missionary, as told by himself, is strictly germane to the story, and is of thrilling interest. He was exceedingly reluctant to depart, and only after repeated warnings, and even commands from the authorities, consented to go.

"We were ready," says Dr. Butler, "when our bearers came at nine o'clock, and I went into my study once more. I looked at my books, etc., and the thought flashed across my mind that, perhaps, after all my pains in collecting them, I should never see them again. I took up my Hindustani grammar, two volumes of manuscript theological lectures, a couple of works on India, my passport, my commission and letter of instructions, with my Bible, Hymn Book, and a copy of the Discipline, and sorrowfully turned away, leaving the remainder to their fate. The children, poor little fellows, were lifted out of their beds and placed in the dooley. Quietly, and under cover of the night, we started, leaving the keys of our house and all things in Joel's charge. Shaking hands with him and the others, we moved off by the light of the mussalchee's torch, crossed the Bazaar, but no one molested us. They simply asked the men, 'Whom have you?' The reply was, 'The Padre Sahib,' (the missionary,) and we passed through the crowd unmolested. We moved on in the

silent darkness, having seventy-four miles to go. About midnight I happened to be awake, and saw we were passing a gig with two ladies in it, and a native leading the horse. It seemed hazardous to stop, but I became so uneasy that I did, and walked back. The ladies knew my voice. There I found them, on that wretched road, twenty miles from Bareilly, in the middle of the night, the ladies scantily dressed, and crowded, with an ayah, (a native nurse,) into a small gig, one of them holding up (for there was no room for it to lie down) a poor sick child. In that posture they had been for nearly eight hours. They were just sitting down to dinner when the news of the massacre of Delhi arrived, and such was the panic produced that the gig was instantly brought to the door, and they put into it and sent off. They must go alone, for their husbands were military officers, and must remain. I have witnessed desolate scenes, but never saw any thing so desolate looking as those two ladies and that child on that road that night.

"I took the lady with the child out of the gig, and put them into my dooley, and it did my heart good to see them lying down. I then sent them on, and took charge of the other lady and the gig. We overtook them, and about five ladies more, at the travelers' bungalow at Behari. There they remained, as directed, until dooleys overtook them next evening. Here I met General Sibbald hurrying down in a fury—too late, thank God! to carry out his purpose to prevent the departure. We rested till the heat of the day subsided, and then I started with my family again. We reached the first Chowkee safely, changed bearers, and then entered the Terai, a belt of deep jungle, about twenty miles wide, around the Himalayas, reeking with

malaria, and the haunt of tigers and elephants. The rank vegetation stood in places like high walls on either side. At midnight we reached that part of it where the bearers are changed. The other palankeens had their full complement of men; but of the twenty-nine bearers for whom I paid I could only find nine men and one torch-bearer; and this, too, in such a place! Darkness and tigers were around us; the other palankeens were starting one after another, each with its torch to frighten away the beasts, the bearers taking advantage of the rush to extort heavy *bucksheesh.* All but two had gone off, and there we were with three dooleys and only men enough for one, and no village where we could obtain them nearer than twelve miles.

"What to do I knew not. I shall never forget that hour. At length I saw that there was but one thing to be done. I took the two children, and put them into the dooley with Mrs. Butler. A bullock-hackry, laden with furniture, was about a quarter of a mile ahead, with its light fading in the distance. Desperation made me energetic. At the risk of being pounced upon, I ran after the hackry, and by main force drove round the four bullocks, and led them back, sorely against the will of the five men in charge of it. But I insisted that they must take Ann (our servant) and me, with what little baggage we had with us. I put her and the luggage up, the driver grumbling all the while about his heavy load and the delay. I then turned round to see Mrs. Butler off, but her bearers did not stir. I feared they were about to spoil all. They were exhausted by extra work, and might have even fairly refused to carry two children with a lady, and to have taken either of them on the hackry was impossible. I dreaded the bearers would not go. Delay seemed ruinous to the only plan

by which I could get them on at all. If the men refused the burden and left, they would take with them, for their own protection, the only torch there was, which belonged to them, and we should be left in darkness, exposed to the tigers and the deadly malaria. Mrs. C. and Miss Y.'s bearers had laid them down, and were clamoring for larger *bucksheesh*. My ten men looked on. The hackry driver turned his bullocks around, and, out of all patience, was actually putting his team in motion. But, in spite of urging, there stood my men.

"It was an awful moment. For a few minutes my agony was unutterable. I thought I had done all I could, and now every thing was on the brink of failure. I saw how 'vain' was 'the help of man,' and I turned aside into the dark jungle, took off my hat, and lifted my heart to God. If ever I prayed, I prayed then. I besought God in mercy to influence the hearts of these men, and decide for me in that solemn hour. I reminded him of the mercies that had hitherto followed us, and implored his interference in this emergency. My prayer did not last two minutes, but how much I prayed in that time! I put on my hat, returned to the light, and looked. I spoke not. I saw my men at once bend to the dooley; it rose, and off they went instantly, and they never stopped a moment except kindly to push little Eddie in, when in his sleep he rolled so that his feet hung out.

"Having seen them off I turned around, and there were our two dooleys. I could do nothing with them, so left them for the tigers to amuse themselves with, if they chose, as soon as the light was withdrawn. I ran after the hackry and climbed up on the top of the load, and gave way to my own reflections. I had known

what it was to be 'in perils by the heathen,' and now I had an idea of what it was to be 'in perils in the wilderness.' But the feeling of divine mercy and care rose above all. The road was straight, and what a joy it was to see the dooley light grow dim in the distance, as the bearers hurried forward with their precious burden!

"We moved on slowly after them, owing to the rugged road, the swaying furniture, and the wretched vehicle; but we were too grateful for having escaped passing the night in the miasma and danger of the jungle to complain, though every movement swung us about till our bones ached.

"We were ten hours going those fifteen miles. At last day broke, and our torch-bearer was dismissed. 'Hungry and thirsty, our souls fainted in us,' indeed. But at last we reached Katgodam, and found the mother and babes all safe. They had slept soundly the whole distance, and at daybreak were laid safely down at the door of the travelers' bungalow. It was twenty-two hours of traveling and exposure since we had tasted food, and when it was served up it was indeed welcome.

"Mrs. C. and Miss Y. did not arrive for some hours after my wife, having lost the difference of time on the road in contentions with their bearers, and extra bribing to induce them to go on. On my arrival one of the first remarks I met was from Miss Y.: 'Why, what could have happened to Mrs. Butler's bearers, that they started so cheerfully, and arrived here so soon, without giving her the least trouble?' Ah, she knew not, but I knew, there is a God who heareth and answereth prayer! O for a heart to trust him as I ought! The divine interposition in the case will appear all the more manifest, when I add that even the *bucksheesh* for which the

bearers were at first contending, and which I was only too willing to pay them, they started off without staying to ask for or receive; nor did they even require it from Mrs. B. when they safely laid her down at the end of their run. I shall never forget the experience and the mercy of that night in the terai.

"We stopped all night at the bungalow, which was crowded, and the heat was beyond any thing I ever felt before. Major T. had kindly sent down jampans, a kind of arm-chair with a pole on each side, carried by four men, to bring us up the mountain. We began the ascent about three o'clock next morning, having eleven miles to go to reach Nynee Tal. As soon as day broke the view was sublime—something of the Swiss scenery in its appearance, but more majestic. The road, a narrow path, wound round and up one mountain after another, by the brink of precipices and land-slips. As we rose the cold increased, till we came to a region where trees and shrubs of European growth were flourishing, bilberries and raspberries made their appearance, and the cuckoo was heard. The last two miles were up the face of a mountain as nearly perpendicular as was possible and yet permit a very zigzag path to be cut on it. At length, after seven hours toiling, we gained the summit, seven thousand feet above the plains below. What a prospect! In the bosom of those cool mountains lay the sanitarium of Nynee Tal, with its beautiful lake, while behind it rose up the "snowy range," twenty-one thousand feet higher still.

"Those who may visit the place for health or pleasure in the days to come can have little idea with what feelings the panting fugitives of 1857 caught this first glimpse of it on that morning."

* * * * * *

What transpired in Bareilly is briefly told by Joel in a letter replete with naturalness and piety, addressed to Dr. Butler, on February 4, 1858. British valor had then triumphed over the bloodthirsty sepoys, and communication between Joel and his superintendent was just reopened. Joel says, (the explanations being Dr. Butler's:) "It was on the memorable 31st day of May, on Sunday, that the mutiny of the Bareilly troops took place. I was busy with prayers with the other Christians. After a sermon on 'Fear not, little flock,' etc., and about the middle of the closing prayer, I was informed of the outbreak. I instantly closed, and began to look out for the safety of my wife and child. The chowkeydar [watchman] aided me in getting the Christian women concealed. I then returned to the bungalow, [my residence.] By this time it was partly looted [plundered] and in flames. Seeing it on fire, I threw down the keys, thinking no use to keep keys now. Palwansing and Isaac [two of the native Christians] disguised themselves as gardeners. I went to see if the women were safe and returned, when I saw Tuggu and another man attacking Isaac with a tulwar to rob him. Palwansing signaled me not to come near, as Tuggu had just said they were searching for me to kill me. They went off, and I came forward, and then I saw Maria [our first female member in Bareilly, and a good Christian girl] coming, running through the trees, but before any of us could reach her a sowar [mounted sepoy] caught sight of her and turned, and with his tulwar he struck her head off.

"Seeing all was over, Isaac fled toward Budaon. I heard he was killed on the road. How providential that Emma was a brand plucked out from the burning, for in the house where she was going afterward to hide her-

self a good many Europeans were concealed, and not long after the house was burned by the sowars, when, with a few exceptions, who were afterward killed, all perished. Emma escaped. Your dhobin [washerwoman] caught her hand as she was entering, and said, 'You must not go in there.' Again, as Emma was sitting with these women, disguised as one of them, she was remarked by a sepoy to be a Christian woman, [her bright intelligent face might well betray her,] and here again the dhobin's intercession saved her. [This faithful creature also buried Maria's body under the rose-hedge. I had the gratification afterward of meeting her on the spot, and rewarding her for the humanity she showed our Christian people.] As soon as it was dark I went to the store-room, where I had, on the first alarm, hidden my Bible, my money, and clothes under the charcoal, but they were all gone; so we started on foot, and, not knowing where to go, directed our steps toward Allahabad.

"The chowkeydar came with us. We did not arrive here till after various wanderings and troubles, tasting the bitterness of death, as it were, at every step—night and day walking with my wife, who before could not rough it for half a mile, doing some twenty-four or twenty-six miles a day, suffering the pangs of hunger, thirst, and fatigue, and pressed with dangers and difficulties; in perils often. Budmashes [thieves and ruffians] were scattered every-where. I carried the child, but after the first twelve miles Emma gave out, said she could go no farther; so we had to stop and rest her, resuming our walk at three o'clock in the morning, and going on till nine. Fearing the budmashes, we left the road, and took side paths, which brought us to a village. We had had nothing to eat since Sunday morning, but

could get nothing there except parched gram. Ate a little and pushed on again.

"By this time Emma's poor feet gave out with soreness, so we bound them up with soft rags to make it easier to walk. We reached Mohumdee, which was infested with rebels, and were soon surrounded, but the Hindu jamedar [police officer] rescued us out of their hands, and asked who we were. I told him, 'Give food and shelter, for we are strangers, and I will tell you who we are, and where going.' He did, and then asked, 'Are you Hindus or Mohammedans?' I said, 'Neither; we are Christians.' He advised us not to stop there, but to push on at once. We did, and on nearing Shahjehanpore I saw a Hindu that I knew; took him aside, and asked him if there were any Europeans in Shahjehanpore. The man said, 'Not one; all killed.' So we turned off and made for Seetapore. Seeing a man watering fields, I asked him if any sahib log [white gentlemen] at Seetapore. He said he 'had heard that they were all killed or gone.' We entered and passed through, and rested under a tamarind tree beyond. Two Hindus came by, and told of their own accord how the sahibs were killed there, and added, 'We are hunting for a native Christian.' I asked why they should search for him. They replied, 'He has defiled himself by eating with Christians.' I said, 'Nothing that a man eats can defile him.' Then they asked, 'Who are you?' The chowkeydar was afraid, and tried to put off the question. But I replied, 'I am a Christian.' They were not pleased, but went on. Soon, meeting with two other men, they pointed back to our party. For fear of mischief, we rose and went our way, and escaped them. My crying toward God was, 'O that my head were waters, and mine eyes fountains of tears, that I

might weep day and night for the slain of the people of the Almighty!' At length we reached Lucknow, which had not yet fallen, and there saw Sir Henry Lawrence and other Englishmen. One of them asked me all about Bareilly. After resting we went on toward Allahabad. In two days reached Cawnpore. Stopped on the east bank of the Ganges to find out what was the state of Cawnpore. Found it surrounded on all sides by the rebels under Nana Sahib, and the bridge guarded by two cannons; so we kept on the east bank two days' journey more, till we saw a boat, and the man took us over for a rupee.

"Nearing Futtehpore we met crowds of people hurrying away, and asked, 'What is the matter?' They said, 'O, the English are coming, and sweeping all before them!' They were in great terror, but we rejoiced now, though we did not tell them so. Not fearing the English, we went on through the flying crowd to meet them. Just then came to the Ten Commandments and Mr. Tucker's house at Futtehpore. [Mr. Tucker was a noble Christian—a magistrate—who had had the Commandments cut on two large stone slabs in the native language, and set up by the road-side near his gate, that all persons passing by might read them. They were very large and prominent.] I stood near and read them to our party, then went into Mr. Tucker's fine house, and took possession, for all was empty. Mr. Tucker was killed the day of the mutiny. Found good mangoes in the garden and ate them. Started next morning. The villages were deserted. In the evening we lay down in a serai [inn] all alone, and slept comfortably, knowing the English must be near. Next morning we were enjoyed to see a white man's face—a man with a party repairing the telegraph. We told him all, and he told

Nynee Tal.

us about Allahabad, and that Mr. Owen and all were in the fort there.

"We soon met the army; they did us no harm; my health and spirits revived; we slept near them that night. It was either Neil or Havelock. Reached Allahabad next day, so happy to find my friends again. God had heard and saved us, though we had been robbed of every thing except a single covering for our bodies; yet here we are at last, joined to our people once more. Thanked and praised be God's holy name who not only supported and gave us strength, but enabled us to endure all the changes of nature, and safely brought us thus far; and now additional joy has been afforded us by the receipt of your letter, to find you all in health and comfort. How I long to see you, and wish I was with you!

"The fatigue and trouble so overcame Emma that even up to this time she is in very delicate health. The Allahabad Mission is a heap of ruins. Mr. Owen's bungalow was burned to ashes, and all the furniture and books of the mission and the college destroyed; the church sadly mutilated, though, thank God! no serious damage done to it that cannot be restored with a little outlay; the press, too, and every thing connected with it, all ruined. Mr. Munniss and Mr. Owen both escaped to Calcutta, but Mr. Owen has now returned. You must have heard of the deaths of the Futtyghur missionaries. They were murdered either at Bithoor or at Cawnpore. All the houses of the native Christians here were burned or destroyed."

A hasty note from Dr. Butler, dated May 26, 1857, brought to the United States tidings of the perilous situation of himself and family. The reading of these few words brought tears to many eyes, and ministers in

their assemblies, and the people in their churches, implored God for their deliverance.

4. After the Storm.

Upon the very day the mutiny occurred in Bareilly, (Sunday, May 31, 1857), Rev. J. L. Humphrey and Rev. R. Pierce, both of Potsdam District, Black River Conference, with their families, met a large congregation in Bromfield-street Church, Boston, Massachusetts, to hold a farewell missionary service, preparatory to their departure to reinforce the mission.

They left the next day, and, after a rough and unpleasant voyage around the Cape of Good Hope, reached the shores of India September 18. A pilot was taken on board next morning, from whom they learned of the state of the country. They landed in Calcutta September 22, where they were obliged to remain until the rebellion was over. On February 24, 1858, they began a most fatiguing and dangerous journey to Meerut, where Mr. and Mrs. Butler had come to remain for a few weeks, but they reached it in safety, and met the superintendent. After a few days' rest the three families, and Joel Janvier with his family, started for Nynee Tal by way of Missooree and the mountains, reaching that place April 16, the journey being of seventeen days' length, and over the Sub-Himalayas. Bareilly, which had been the head-quarters of the mission before the mutiny, had been destroyed, and now in the cool, salubrious air of Nynee Tal the work was to be reinstated. Mr. Butler, through a mutual friend, had become acquainted with Josiah Parsons, a pious and devoted man, the son of Methodist parents, and who had been five years in the country, chiefly in the employ of the Church Missionary Society of England. Mr. Parsons

spoke the language of the country fluently, and wished to join the new mission. Mr. Butler had decided to receive him, but before he entered upon work the mutiny broke out. Mr. Parsons and wife now joined the missionaries at Nynee Tal, and the work immediately at hand was undertaken.

During the summer of 1858 religious services were held in both English and Hindustani, and there was preaching in the latter tongue in the open air; a school for boys was opened in Nynee Tal Bazaar, and one for girls in one of the mission houses. Joel rendered indispensable service this season, while the other missionaries and their wives were only beginning to use the knowledge of the language they had acquired, and were diligently applying themselves to its further acquisition. A house and small tract of land having been purchased for the mission in an admirable location, a chapel was begun, the corner-stone of which was laid in October by Major (now Sir Henry) Ramsay, Commissioner of Kumaon and Gurhwal, who has proved the most constant and valued friend of our mission all through its history.

Rohilcund had been reoccupied by the English early in the season, and although ladies were prohibited from residing within its limits, it was thought best to begin mission work in the cities of Moradabad and Bareilly during the cold season, which is most favorable for missionary effort. Accordingly Mr. Parsons removed to Moradabad the first week of January, 1859, and, a house not being obtainable, they lived in tents. Mr. and Mrs. Humphrey joined them on the twenty-sixth of the same month. Nynee Tal was left in charge of Mr. S. Knowles, another English brother, who had joined the mission in 1858. He had been an officer of the British army.

Soon after opening the work in Moradabad the missionaries were surprised by a visit from some men of a class of people called Mazhabee Sikhs, from a village about twenty miles from the city, who came to invite them to visit their village for the purpose of explaining to them the doctrines of the Christian religion. These people are neither Mohammedans nor Hindus, but their religion is a strange amalgamation of the two. Some of them had heard American Presbyterian missionaries preach at the great melas on the banks of the Ganges previous to the mutiny, and had been deeply impressed. Their gooroo, or priest, believed the word, and just before his death counseled his people to be on the watch, and when missionaries should come to Moradabad, as they surely would in the course of time, to go to them at once for instruction.

The missionaries were very busy trying to find a house where their families could dwell safely and comfortably, but they could not refuse to go where they were so unexpectedly called by a people evidently "prepared of the Lord" for the Gospel message. They took a small tent, visited the village, and met a large number of the Sikhs, who came with their wives and children to hear the Gospel. Some of them were greatly impressed, and wished further teaching, which was promised. Soon afterward a house was obtained, into which Mr. Parsons removed his family, and then full attention was given to these seekers after light.

The missionary found the people to be a low caste of Sikhs, who, according to their own account, had left the Punjab a few generations back, along with some high-caste Sikhs, known as Jats. They were all, as also were the Jats, followers of Nanak, but these had very little attachment to their religion, and had no caste prejudices.

They were watchmen and cloth-makers in the villages, and a few were also cultivators of the soil. They were known as a lawless class, and were often engaged in thieving expeditions. This manner of life kept many of them from being permanent residents in any particular village; and those not watchmen frequently changed their place of residence according to their prospects for work, or to avoid difficulties on account of suspicious conduct. Hence there were not often more than five families found in a village, and usually but one, including, perhaps, one or two grown-up sons.

When the missionaries visited these people many came from various villages to hear them, and to express their willingness to become Christians. These, of course, knew very little of the new religion, but had the impression that their condition would in some way be bettered by the change. By some means, either through the imprudence of their first teachers, or from the well-known custom of Mohammedans aiding their converts, they got the idea of worldly gain very largely mingled with this change, and, no doubt, many were on this account more ready to ask that their names be added to the list of inquirers.

A very few of the most intelligent and sincere were at first baptized, and arrangements made for instructing the others. Many of the unsettled ones went to Moradabad and Bareilly, where they secured work near the mission, either as servants or as helpers on buildings, and were thus placed under good instruction. The scattered condition of the people made the work of teaching difficult, and hence the superintendent of the mission arranged a Christian colony scheme, designing to remove and resettle them together. This scheme failed, as we will hereafter see.

Those who first left their villages, and those who have occasionally left since, are still doing service in the large stations, or are residing at the Christian village of Panahpur as cultivators. They are also scattered through the mission as preachers, catechists, colporteurs, and teachers; yet most of the people are still in their own villages, supporting themselves, with no aid from the missionaries, and are said to be really better off than are those who have been settled in the Christian village at so great pains and expense. The work among them has thus gradually gone forward until most of this class call themselves Christians, and perhaps two thirds of them have been baptized. Three years ago a very large majority of all the Christians in all the stations in Rohilcund were from this class, and even the people in the Christian villages, though more than one hundred miles from their vicinity, were nearly all from the same class. An occasional isolated conversion had taken place from other castes, and from among the Mohammedans, and the two orphanages have furnished some members; yet, doubtless, up to 1871, eight tenths of all the Christians in this mission were from these Sikhs.

They are living in over one hundred villages, and their work is divided into eight circuits, each under a pastor, and all under an ordained preacher of the same class as the people. These pastors have an average of fifteen villages each, and receive a salary of about ten rupees per month: the ordained preacher in charge of all receives thirty-five rupees per month. The rule among the people is to pay toward the support of their pastors as much, at least, as they expended on their own religion before their conversion. The idea which became prevalent in the beginning, that they were to receive and not to give, and the different attempts which

have been made to better their temporal condition, have greatly hindered this work of giving for the support of their pastors, yet at present they are doing much better than formerly.

Mr. and Mrs. Humphrey went over to Bareilly on the 25th of February, and occupied a deserted, dilapidated mansion, called Kashmere Kotee, about two miles from the city, on the opposite side from the English station and cantonments. The natives were in a tumultuous state, and only kept in check by the presence of English soldiers, and it was far from pleasant for the missionaries to be separated from the latter by the city with its unfriendly multitude. But there was no choice. The mutineers had destroyed almost every English dwelling, and only a few of them had been restored, to meet the wants of the military and civil officials. Kashmere Kotee was repaired somewhat, and the missionaries began their work.

Two very capable native assistants were secured for the mission. One of these, Joseph Fieldbrave, was a Eurasian, and had been for several years a preacher in another mission. He was baptized in Cawnpore, and spent several years as scholar and teacher in the Free School of the station. He also spent several years in the service of the King of Oudh, and was for some time connected with the Baptist mission at Mutrah. He was found among the Lucknow police on the opening of our mission in that city in 1859, and at his own earnest request was received as a native preacher, and appointed to Bareilly, to aid Mr. Humphrey in the reopening of that station. He subsequently labored in Moradabad and Lucknow, and was admitted as a probationer to the Conference held at Lucknow, December, 1864, and into full membership in 1867. His natural gifts as a speaker

were of a high order. His style of speaking was smooth and elegant; his imagination vivid and comprehensive; his paraphrases of Scripture incidents surrounding his text, often given as an introduction to his sermon, were so clear and forcible that they remained in the mind of the hearer as an illustrative picture during the whole discourse. He was eminently fitted to labor among the bigoted and bitter inhabitants of Bareilly. He was a true disciple of Barnabas. In his last illness, which was continued through months, his constant testimony was of his "victory through the blood of Christ." As long as he was able to speak he continued to give assurance of his interest in the atonement. He died in Lucknow, July 20, 1868. His son, Isaac Fieldbrave, is now a member of our North India Conference.

Azim Ali, the other assistant, acted more especially as a moonshee, or teacher of the language, although he made himself very useful in preaching, and in various ways. He had been a Mohammedan, and retained some of their characteristics. He was more of a Peter than a Barnabas, and would rather have cut off the ears of opposers of the truth than love them into submission. He remained but a few years in the mission.

Dr. Humphrey details the beginnings of the work in that important and interesting city in the following words: "Mr. Inglis, the excellent magistrate of Bareilly, was camping out in the district when we came here. He was much interested in our mission, and gave it his hearty support. He knew the character of the population, and was anxious lest they might treat us roughly when we should begin our bazaar preaching. One morning a sowar [mounted soldier] rode up to the kotwal, bearing a letter from him, in which he suggested that we should not begin to preach in the city until after

his return, as the people would feel less restraint upon them when they knew he was not in the station.

"Mr. Inglis having returned, I resolved to-day to unfold the banner of the cross in the very heart of this great and wicked city. About four o'clock P. M., on March 18, 1859, I called Joseph and Azim Ali into my study, where we read the Scriptures and prayed together, after which Joseph and I started for the Bazaar. We went to the central market, which is always thronged, and took our stand in a little niche in the corner of a building. It was just large enough for us both to stand upon, and elevated us about two feet from the ground. Joseph began by reading the fifth chapter of Matthew. The people gathered about us in great numbers; Joseph spoke to them with considerable effect. I then spoke to them of the necessity of every man's hearing and judging for himself in regard to religion, and told them that we could not make them Christians; only God could do that, by their own consent and desire. Then I read the verse, 'God so loved the world,' etc., and tried to show them the attitude of God toward mankind as revealed by that verse; showed them how different is the character of the true God from that of the gods of the heathen; and that the gift of Christ by the Father to atone for the sins of men magnified the broken law and made it honorable. The people listened to all we said with great respect and apparent wonder. Just as I was closing a Mohammedan soldier came up and said roughly, 'God has not a son;' but he was easily silenced, and we made our *salaams* to the crowd and came away, feeling very happy that we had been able to lift up the standard of Jesus among this heathen people, and gratified and encouraged with the result.

"This evening," continues Mr. Humphrey, "March

24th, we again went to the Bazaar, and preached 'Christ and him crucified.' The kotwal had asked me to preach in front of the kotwalee, saying it would be a better place than the one we had selected. I sent him word in reply that we would like to preach there this evening. When we arrived we found a table placed in front of the kotwalee for us to stand on, a 'durree' laid down in front, and the street well watered for some distance around. Azim Ali and Joseph spoke first, the latter very well indeed. I had not intended to speak, but could not desist, so I mounted the table and spoke a few moments from the text, 'There is one God, and one mediator between God and men, the man Christ Jesus.' I had heard that the kotwal was a Turk; that he went with the 93d Highlanders from the Crimea, and came to India with them; and that he was a very shrewd man. I supposed, of course, that he was a bigoted Mussulman. What was my surprise when I asked a native in uniform if he was the kotwal, to be told that a young man who had been by my side during the services, and whom I had supposed to be an Englishman, was he!

"The kotwal walked nearly home with us. He asked if we could not manage to preach Christ *without mentioning his name*, as the Mohammedans became so angry when they heard it. We explained the matter to him until he said he saw the force of our reasons, and that, of course, as it was our purpose to preach the Gospel of Christ, we must use his name."

On July 24, 1859, Dr. Humphrey baptized the first convert, Zahur-ul-Huqq, and administered the Lord's Supper for the first time in the Hindustani language, to seven persons. On account of his defection from Mohammedanism, Zahur-ul-Huqq's father and brothers

First M. E. Church, India.

were "exceeding mad" against him, and would not allow him to visit them. His wife and two children were with them at his home in a village some distance from Bareilly. He tried to appease them by kind words, but they would not heed him. His wife would not see him. Nothing could pacify them but for him to abjure the Christian religion. He was in Bareilly for the purpose

INTERIOR OF THE FIRST METHODIST EPISCOPAL CHURCH IN INDIA.

of teaching, and was earning fair wages, and as Dr. Humphrey was in great need of an assistant he took him into his employ, and in a few months Huqq began to preach, and has ever since been an earnest, consistent worker, and is now a member of the North India Conference.

Several young men from among the Sikhs came to Bareilly during the season, obtained work to supply themselves with food, and applied themselves to learn more of the Christian religion, and also to learn to read. One young man brought his bride, an ignorant, bashful

village girl, with him. She became a very fair scholar and an earnest Christian woman.

The methods of work to be adopted in India were already indicating themselves. Public preaching of the Gospel in the streets of the cities and towns, and at great gatherings of the people, so common in India at fairs or *melas*, seemed most important. Missionaries of the several societies have differed in opinion as to the relative importance of education and preaching; but ours has been widely known as a "preaching mission." Not that it holds educational measures in less esteem than do others, but that it has met with more than the usual success with its more direct methods of approaching the adult population. Perhaps the American Methodist style of presenting truth is peculiarly adapted to India, or possibly the conditions of our special field have been more favorable than most for this branch of labor. Rare opportunities exist in our field for reaching the people through the large gatherings at the fairs. The Ganges skirts our mission territory on two sides, and Hurdwar, where this "sacred" stream comes out of the Himalayas, and Gharmakteser, near Moradabad, are among the most famous and favorite places of resort; and it is not unusual to find two millions of people gathered, at either of these places at certain festivals, for the purpose of barter and bathing, and for burning up some portion of the bodies of their deceased friends to be cast into the river. The people remain in a species of vast encampment for many days together, and a good opportunity is afforded for hours by the proclamation of the Gospel or the religious discussions which are had in connection with these visitations.

How different it would have been if the people could not have been induced to listen to the missionary!

Year after year, however, they continue to collect to hear these messengers. That some impression is in this way produced upon the popular thought is manifest from the frequent attempts on the part of Hindus and Moslems to oppose to them similar efforts in behalf of their own systems, in the immediate vicinity of the spot at which the missionary may be preaching. The influence of these public efforts is incalculable. The customs of the country cause men to move about from city to city, as their occupations may demand, without removing their families, and thus in the course of years there is a vast dissemination of truth.

Besides the daily visitation to the cities for preaching, the missionaries make tours or itinerations through the country for this purpose. This practice, as we have seen, began in the first days of the mission. The dense population, to which reference was made in the selection of the field, is very favorable to this mode of work. There are no isolated houses, not even in the agricultural districts of India, the people all living in villages. This was early seen to be a great help in reaching the people. Besides the larger cities within the mission territory in Rohilcund, there are fourteen cities each having over ten thousand inhabitants, within a hundred miles of Bareilly, and in Rampore and Oudh are an equal number, while at the distance of one to four miles apart are villages ranging from this number down to one or two hundreds of population. Agriculture being carried on co-operatively, these people are readily accessible in the villages at the close of each day, and can be assembled in the square, which is left vacant in each village for the gathering of the people for any public purposes. Besides these opportunities, markets are held in some of these villages, central to others, each day

of the week, and the crowds assembled can thus be reached.

To spread the Gospel outside of the cities it is customary for missionaries to spend the cooler portion of the year in tents, which are located so as to reach the largest number of people possible, until they make the circuit of villages surrounding for ten miles or so, and then remove to another such central place. After preaching, the people are invited to come to the tent for books and conversation, and many respond, to whom, in the quiet of the camp, the missionary gives careful instruction.

In cases where native Christians are located, the missionaries or their helpers visit the villages regularly, making of them an old-fashioned Methodist circuit of preaching places. This method is not foreign to India, for many of the Hindu teachers are accustomed to form villages into a chukkar, or circle, for the instruction of the people.

On August 26, 1858, Mr. Butler, accompanied by Mr. Pierce, left Nynee Tal to survey the various fields that presented themselves to the mission in the principal towns in Rohilcund, and also the city of Lucknow. A worse-governed territory than Oudh was immediately prior to the mutiny could not be found in all India, nor possibly any-where else where forms of government were in the least attempted. The Nawab of Oudh led a life of dissipation; he was surrounded by unprincipled and incapable subordinates. The territory was divided among barons or taluqdars, who, with the smaller chiefs, were in a state of constant disturbance from the petty wars into which they plunged; all property was rendered insecure; the very crops in the fields were plundered; roads were not constructed, and those al-

ready constructed were neglected. A state of things little short of political anarchy obtained.

This inefficient and wretched Government was swept out of existence by the British authorities in 1856, just before the mutiny, and the Nawab of Oudh was removed to Calcutta, where he was assigned a residence, and became a pensioner of the British Government. Mr. Butler had sought to locate a mission in Lucknow on first entering the field, but he could not succeed in securing a residence. Remarkable, indeed, were the changes that had transpired since Mr. Butler had passed through Lucknow at that time. In some respects it was yet an unpropitious time to inaugurate a mission. "The people were confused and distrustful; society had to be reorganized; courts, police, and stations re-established; and public and private buildings erected." Yet, on the other hand, Mr. Butler had reached India in time to see the old order of things, and now, when all the crusts of society were broken up, he was on hand to see the new formative processes. In addition to all this, no missionary work had ever been attempted in the Province of Oudh, and the mission entered as a part of the new order of things, at a time when Mohammedanism was broken, and Christianity was politically triumphant.

Oudh, as we have seen, was a densely populated province, and Lucknow was its capital. It contained at that time probably three hundred and fifty thousand souls, and was the fourth city of India. "Let a Christian mission be established in Lucknow," is said to have been among the dying utterances of Sir Henry Lawrence. There were many reasons why this desire of this noble Christian officer should be fulfilled. A mission in the capital would influence the province, and, at

that particular juncture, it would specially command the sympathy and prayers of the whole Christian world. It was, too, of great relative importance to our mission field. We talked of occupying Shahjehanpore, near the western boundary of Oudh, and a development of the territory surrounding it involved entering thirty miles into the province of which Lucknow was the capital, and it was better to have this as a base of operations. Then between Lucknow and Shahjehanpore was the large native city of Khairabad, near which is now the Seetapore military and civil station; and when this should be occupied our mission stations would be about fifty or sixty miles apart from Lucknow to Bijnour, and other stations could be opened elsewhere in Oudh as the opportunity was afforded. Besides all which, the highway to our other missions lay through Lucknow.

It was with intense interest, therefore, that Messrs. Butler and Pierce entered Lucknow, to see if they should attempt to possess the land. They met a cordial welcome from the noble Christian, Commissioner Montgomery, who inspected with them the various localities most suitable for their work. A great number of houses and locations in Lucknow had been confiscated during the mutiny, and were at the Government's disposal. A portion of this property on the river Goomtee, and adjoining the celebrated Hoosainabad Bazaar, which belonged to the Nawab of Oudh, was known as "Asfee Kotee." The whole premises were surrounded by a wall of brick about ten feet high. There were several buildings on these grounds. "The Black House" (for this is the meaning of its name) was within two hundred feet of the bazaar. There was also a little white marble mosque; while the Asfee Kotee was farther back toward the river. These premises the

commissioner made over to the superintendent, saying, "Here is house room for six men. Go into these houses and occupy them. No one shall disturb you while I am here. The longer you are there the less likely you are to be disturbed by any one," an assertion which was certainly true, for we occupy those premises to-day, with less probability than ever of our leaving Lucknow until the city and the province are given to Christ for his possession.

Mr. Montgomery did more than this; he assured Mr. Butler that he should have what other sites our mission might need in the city for places of worship, and that they should be freely provided. He also ordered that the Asfee Kotee premises should be examined, and thoroughly repaired and fitted up at the expense of the Government; and soon a hundred men were daily engaged, and within eight weeks the premises were ready, and we entered without cost into possession of property which competent civil officers estimated at the time as having cost forty thousand rupees. Mr. Montgomery added to all this a cash subscription of five hundred rupees, or two hundred and fifty dollars, which his private secretary and other gentlemen soon made up to two thousand rupees, or one thousand dollars.

It is not surprising that Mr. Butler felt it his duty to leave Mr. Pierce in Lucknow, living in the Asfee Kotee. He also directed Joel to join Mr. Pierce, and soon four orphan boys were made over to him.

They commenced work in September, 1858; and in November we find Mr. Pierce, Joel, and Azim Ali, having four preaching services a week in the bazaars of Lucknow, a class-meeting, and two small schools. They also conducted an English preaching service and class-meeting among the British soldiers in the cantonments.

Among the few orphans that were given to the mission this year was a little girl baby, sixteen months old. Her father had died some time before, and her mother had died in the hospital four days before. The magistrate sent her over to the mission, and the school-teacher's wife took charge of her. As early as November 27, 1858, Mr. Pierce was encouraged by numerous professed inquirers, of ten of whom he furnished an account to the missionary authorities at home. Among these was Benjamin Luke, a boy sent to them by Judge Battier, of Cawnpore, who was the son of a native Christian. He afterward became an excellent helper and exhorter. The first Hindu inquirer was a policeman named Jeya Lall.

The missionaries soon established schools, and July, 1859, found them with two schools in the mission compound, one for boys and one for girls, and another in the southern part of the city, in Saadat Gunge. The attendance on the boys' school fluctuated from fifty to a hundred and twenty-five, while the girls' school had an attendance of twenty-five.

On April 1, 1859, James A. Cawdell, an English Wesleyan, joined the mission, and commenced work among the soldiers in Macchi Barwan Fort. On June 9 an English and Hindustani class was formed. On the 1st of May a chapel, fitted up for temporary use, was dedicated. In July, 1859, the record of the English and Hindustani Church in this station showed:—

	Members.	Probationers.	Baptized Children.
English Class.....	6	9	5
Hindustani Class.....	6	9	14
Total.....	12	18	19—49

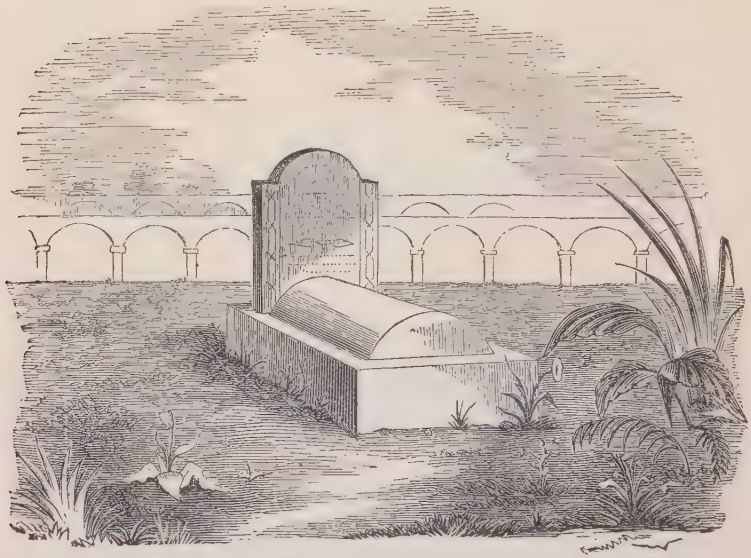
Seven others were recognized as inquirers, and registered as candidates for baptism, and six others who showed an interest, but were not so candid and serious.

5. First Annual Meeting and Opening of New Stations.

On August 21, 1859, the mission was re-enforced by the arrival at Calcutta of five missionaries and their wives and one single man, namely: Rev. James Baume and wife, Rev. Charles W. Judd and wife, Rev. J. W. Waugh and wife, Rev. J. R. Downey and wife, Rev. E. W. Parker and wife, and Rev. James M. Thoburn. These proceeded at once to Lucknow, where the first general gathering of the missionaries took place. Besides those already named, Rev. Samuel Knowles and wife were present. He was an Englishman, who had left the army the year previous, in which he had been an officer. Wesley Maxwell was also present, who had likewise come from the army, and been received into the mission. The journey alluded to, from Calcutta, was attended with some excitement, and severe fatigue and exposure, which proved fatal to one of the company. Mr. Downey was ill on his arrival at Lucknow, and the Annual Meeting was clouded by apprehensions of his death. He was the guest of Dr. Butler, and received every possible attention, with good medical aid, but the illness, at first apparently slight, developed into dysentery, and in four days he was gone. After appropriate services, conducted by Messrs. Pierce and Baume, he was borne by natives to his last resting-place in the mission cemetery.

Mr. Downey was twenty-two years of age, and of rare loveliness of character. It was intended that he should take charge of the Orphanage, and his widow, married to him just on the eve of his departure from the United States, full of missionary zeal, begged the privilege of taking his intended work, and her request was granted.

The father of Mr. Downey says: "I heard them agree that if either of them died on the ocean or in India the



THE GRAVE OF J. E. DOWNEY.

other was to continue the work." The perfume of this brief but precious stay in India still lingers with the mission.

The Annual Meeting appears to have been one of marked character. The young men had evidently entered upon their mission with most decided convictions as to the adjustment which would be wise of its various parts, and the aim and direction to be given to the work. With the assertion of such striking individuality, in which the superintendent was not inferior, it was a great thing to be able to harmonize and proceed with efficiency. But the work was happily adjusted, and each began, in the name of the Lord, a grand onset upon the

darkness of the land. This bold, independent, self-reliant character on the part of the mission it has ever since maintained.

Two new stations were taken up in Rohilcund: Shahjehanpore, about forty miles east of Bareilly, and Bijnour, a night's journey to the west of Moradabad. The few orphan boys who had been gathered in the mountains and plains, and who had been during the year in the charge of Mr. and Mrs. Humphrey in Bareilly, were to remain in that place, to form the beginning of a boys' orphanage, and were placed in charge of Mrs. Downey. Several girls had also been made over to the mission by Government, and these were to remain in charge of Mrs. Pierce in Lucknow, as the beginning of a girls' orphanage.

The appointments, as made out at the September meeting, are as follows: Lucknow, R. Pierce, J. Baume; Shahjehanpore, J. W. Waugh; Bareilly, J. L. Humphrey, Mrs. J. R. Downey; Moradabad, C. W. Judd, J. Parsons; Bijnour, E. W. Parker; Nynee Tal, J. M. Thoburn, S. Knowles.

Dr. Butler resided in Lucknow. Before the year 1860 began, however, four changes were made: Mr. Baume was removed to Shahjehanpore, Mr. Waugh and Dr. Butler to Bareilly, and Mr. Humphrey to Budaon, a city about thirty miles south of Bareilly. The removals were effected about the first of January, and produced some disruption of the plans of the missionaries. But with the new fields came new plans and the beginnings of success.

Bareilly might be said to be the head-quarters of the mission. Mr. Humphrey had been at this post since February 25, 1859, seven months before the general meeting, and three months afterward. By the aid of

Joseph Fieldbrave and Azim Ali preaching had been commenced March 18, and prosecuted with remarkable results. All this we have seen. Some other important events had also transpired.

When Dr. Butler, in the last days of the rebellion, ventured down to Meerut, he met his dear friend, and the friend of the mission, Major Gowan, (now Colonel,) who, like himself, had marvelously escaped being slaughtered by the mutineers. Major Gowan made over to him an orphan boy, whom he had rescued, and to whom he gave his own name, standing responsible for his support. The poor child was found on the back of an elephant, where his father, a sepoy officer killed in battle, had left him during the fight. In his great sorrow Major Gowan found him, and promised to be a father to him. Most nobly did he fulfill his promise, and James Gowan is now a member of the North India Conference, and a credit to his benefactor. Four or five boys were soon afterward made over to Mr. Pierce at Lucknow, and by September 21, 1858, Dr. Butler writes, they had twelve. These were children of those slain during the mutiny, or destroyed by the famine and pestilence that so immediately followed in its wake. By August 24, 1860, Mr. Waugh, who succeeded Mr. Humphrey at Bareilly, reports twenty-four orphan boys, and by the close of the year the number had increased to thirty-nine. So began our "boys' orphanage," now located at Shahjehanpore.

During this year, also, the present excellent site for our mission buildings was obtained.

During this year, also, and at Bareilly, a printing-office was fitted up, and the issue of publications commenced. This was the foundation of our "Mission Press," or Book Concern, now at Lucknow, to which place it was

Orphanage and Printing House

removed in 1866. By the end of the year the native Christian community at Bareilly numbered fifty-six souls.

Mr. Humphrey reached Budaon in December, 1859. He found a few native Christians here who had formerly belonged to the little band at Bareilly. Premises for a mission residence and school were purchased, and Mr. and Mrs. Humphrey, with a native catechist selected from among the native Christians connected with the Anglican Church in Bareilly, took up their abode there and opened the work. Two schools for boys and one for girls were opened, and the Gospel was proclaimed not only in the bazaars of the city, but throughout a large portion of the district. There were several very interesting inquirers from among the lower castes, one of whom became a very valuable assistant, and is still an efficient worker.

A drought prevailed, and food went up rapidly to famine prices. Budaon District especially suffered extremely. Children were sold by their parents in the streets of the city for two or three rupees apiece, as they could not feed them, and in this way found a respite for themselves from starvation. Men assaulted and pretended to rob others merely to get into prison, where they would be fed. The Government officers often found children without any protectors, their friends having all perished by starvation. Many of these waifs were made over to the mission at various points. Mr. Humphrey in this way had received several girls, who in 1861 were gathered together at Lucknow, and constituted the "Girls' Orphanage."

Mr. Humphrey completed, during the year, a commodious and beautiful little building for chapel purposes, at a cost of five hundred dollars, and a good building,

with sufficient accommodations for two families, for one thousand five hundred dollars more, toward which he received in Budaon one thousand one hundred and fifty dollars.

Budaon is the head of a collector's district, containing a million of people. Scattered among the villages is a class of people called *mehters*, or sweepers, numbering some twelve thousand. They are of the lowest of all the castes of the region, but are cultivators of the soil, and of average mental ability with their neighbors. Some of the most influential of these were converted, and became instruments, under God, in the salvation of many of their neighbors. Out of the ranks of these came Chimmar Lal. He was raised amid the most blighting influences of Hinduism. When he resolved to forsake the religion of his childhood he felt all the disadvantages of such a training. But he had great native energy of character, and his conversion was so clear that the struggle was soon turned into a victory. He became studious, and developed rapidly, and in time graduated with honor from the Theological School in Bareilly. He became eminent as a native evangelist, and so commended himself that he was regularly employed as a helper.

He went from village to village, and from town to town, where he gathered his people and such others as were disposed to hear, and preached, exhorted, talked, sung, and prayed by day and by night. In this way many were persuaded to seek the Lord, and found pardon and peace in Christ. He is still a young man, and promises to do much in the future for the promotion of the kingdom of Christ in the region where he labors.

From this same class of people, a dozen or more were raised up who felt themselves called of God to preach

Mission House at Budaon.

Christ to their people, and were sent to the Theological Seminary. Most of them having graduated, have been appointed to fields of labor, and are engaged in the proclamation of the Gospel.

One very valuable assistant in this region was converted a few years since from Mohammedanism. His name is Mahbub Khan. At the time of his conversion to Christianity he was engaged as a teacher in a Government vernacular school. For a short time, in his boyhood, he had attended a mission school in Sealkote. Becoming interested in the search for truth he read all the Mohammedan books that came to hand; but the more he read the greater became his unrest, until he finally gave up the pursuit in disgust. He had been taught that Christianity was a fabrication, and his own investigations into Islamism convinced him that this, too, was unworthy of credence. In this state of mind he strayed one day into another Government school, and asked the teacher if he had any books worth reading which would dispel "a fit of blues." The man replied he had only a New Testament, which had been left in the school by a missionary. Finding no other book, he took this, and, returning to his house, began to read it. He read a few chapters, and laid it aside, but soon took it up again, resolved to see what the book contained. The fifth chapter of Matthew interested him deeply. The Beatitudes seemed blessed, indeed, though he had been taught that the book had been fabricated by the Christians. He became fascinated with the simple narrative as he read chapter after chapter. While reading the account of the Saviour's sufferings, in the twenty-seventh chapter of Matthew, a profound conviction of the truth of the narrative and of the divinity of Christ came like a flash to his soul. He purposed in his heart

to give up Islamism, and quietly love and follow Jesus, hoping by this course to escape persecution and retain his position, and yet be a true disciple of Christ. But he could not repress his new-found joy. He was soon engaged in trying to win his more advanced pupils to the faith that was proving such a rest and comfort to his own heart. His eager desire to learn more of "this way" soon led him to seek further instruction from the missionary. He was urged to see well to it that he secured the renewing power of the Holy Ghost. He was further shown the necessity of publicly confessing Christ. He feared his wife would forsake him on learning his purpose to be a Christian, and his family would be broken up. But on hearing his story her reply was: "I am your wife, and will never leave you."

The people of the place tried, but in vain, to dissuade her from this course. Soon after they both, with their children, were baptized. Since their conversion several of their relatives have followed their example.

Ere long his name was enrolled among the native helpers. In this capacity he has proved himself so competent a workman that at the last session of the North India Conference (January, 1878) he was admitted on trial, and now stands at the head of the native ministry in the Budaon District.

During the year 1876, owing to circumstances, the missionary in charge of this work, Rev. F. M. Wheeler, was absent for nine months. Still he writes in the report for this year:—

"The work has been carried on, and shows results indicating progress in the right direction."

He then adds: "Much of this is due to the prudent management of a local preacher, Mahbub Khan, who

has shown himself to be a useful assistant to the missionary."

During these months he was in charge of this field, under the supervision and direction of the presiding elder.

Rev. R. Hoskins was appointed to this work in January, 1870. Previous to this time much labor had been expended in this district, especially while under the charge of Rev. T. J. Scott, who spent six years in this region; but the time of a genuine harvest seemed not yet to have come. The report for the year 1869, made by Rev. H. Jackson, who labored here one year, gives the number of members and probationers as sixty-three. During this same year twenty adults and fourteen children were baptized. But 1870 marked an era of unprecedented success in this field. One hundred and forty-nine adults and sixty-six children were baptized. The report for this year says:—

"The work in Budaon District is very promising, and is opening out on a large scale. It is chiefly among a low-caste people, but they are intelligent and thrifty. It bids fair to rise rapidly in importance as a native Church. A few men of the sweeper (*mehter*) caste, genuinely converted in heart and life, have carried the Gospel into a number of widely scattered villages. The desire to accept Christianity was gradually awakened, and forced itself into notice, and, on receiving attention, gave evidence of being a true work of the Lord. . . . A large number of adults have not only been baptized, but seem to be genuinely converted in life. . . . Mrs. Hoskins writes, that, counting the women who are nominally Christian, and those who are connected with Christian families and open to religious instruction outside of Budaon city, there are three hundred and sixty-five

women, besides children, who are willing, and many of them anxious, to learn to read and know more of Christianity."

Since this period this good work has gone on with encouraging interest. For 1871 "seventy converts and inquirers" are reported. That others than these "low-caste" people had begun to respond to gospel influence is evident from the fact that among the converts reported were "five Mohammedans of good families, whose conversion produced a profound impression in the district." The work was recognized by the missionaries as especially encouraging, because it assumed a spontaneous and indigenous character. Four baptized men from among the poor people were regularly preaching the Gospel, as best they knew how, at their own charges.

The next Annual Report states that "a work of real power is spreading from village to village among these poor people. Some of the native preachers work like true evangelists, going from village to village, urging their people to come to Christ." At the end of 1875 Mr. Hoskins left this work on furlough for America. In summing up the results of the labor done during his residence of six years, he states that "Over four hundred and fifty have been baptized, of whom three hundred are communicants." As a body, the sweeper caste of twelve thousand are favorably inclined toward Christianity. The work is carried on from nine centers, manned with native preachers. The Churches in these sub-circuits are growing in grace and knowledge of Christianity, as well as improving in their temporal circumstances. There are many inquirers wishing baptism. Christianity is working its way gradually into several castes. Continuous efforts are made to develop the

spirit of self-support; but this is a hard lesson to learn in a country where for ages the sole motive in giving has had its foundation in fear or self-glorification. Patient effort in instructing these inexperienced Christians does in time develop true gospel liberality.

In January, 1876, Rev. F. M. Wheeler was appointed to this work, but owing to circumstances, as elsewhere indicated, he was absent from the charge for nine months. In January, 1877, Rev. T. S. Johnson, M. D., was sent here, and zealously prosecuted the good work. During the two years one hundred and eighty-seven children and adults were baptized, and there has been general progress in the mission. The famine of 1877 pressed heavily upon these village Christians, but they suffered far less than their heathen neighbors.

Dr. Johnson, in a late report of this work, in speaking of the new converts, says: "It is almost impossible to get them to give up their old marriage customs and ceremonies, which are full of idolatry. It is no uncommon thing for Christian parents to marry their children in infancy into heathen families, and with idolatrous ceremonies, and in the case of girls they are removed in the tender years of their childhood into the heathen families into which their parents have married them. When the rules of the Church were enforced cutting off such offenders, in some cases, only the men and boys of the family came forward for baptism, leaving the girls to be married among heathen, and the women to make the arrangements. As soon as the girls were all married—this being done while they were mere babes—the mother came forward for baptism. This is now prevented by refusing to baptize men without their families. . . . This marriage question, which generally settles itself in western countries, is one of the most

difficult with which the Church in India has to contend."

Another custom which is given up with difficulty, is that of making offerings to the dead. This is one of the caste requirements of Hinduism. According to the current belief, the spirit, after leaving the body, wanders about hungry and thirsty in desolate places. Hence food and drink are necessary, and parties who dare neglect giving these will suffer for it when their time comes to be turned out of the body. Though this caste may not give daily offerings to the spirits of the departed, nor so much to the Brahmins as others do, still they do give a great feast to the brotherhood, in which certain idolatrous rites are observed, hoping to be credited in full for service done to deceased members of the family. Not unfrequently new converts attend these feasts, and, in some half-disguised way, give them when their turn comes.

But there is great growth each year in strength to renounce all these observances, which are so interwoven through all the social life of this people, and in a little time they will all be numbered with the relics of the past.

Mr. Parker, accompanied by two native helpers, William Plumar and Samuel Bhagarath, arrived in Bijnour October 14, 1859, on which day preaching in the bazaar was commenced, and maintained through the year on the three market days of the week. On the first Sabbath after their arrival the first Hindustani service was held under the shade of a mango-tree, and it was afterward continued for the year in the sitting-room of the mission house. The attendance was small, but constantly increasing. A class was immediately formed, and regularly held, attended at first by five persons, two of whom

spoke English and three Hindustani. It increased to eighteen before the year closed.

In November itinerations were commenced, chiefly for surveying the field with a view to work when the missionary should have sufficiently acquired the language. A little preaching was done on the route, and tracts scattered. Eight or ten large cities, with a population of from ten to thirty thousand, and hundreds of villages, with from three hundred to five thousand inhabitants, were visited, and the reception met was in almost every instance encouraging. Wherever the missionaries preached, crowds listened attentively, and tracts and books were eagerly accepted. At Bijnour a Sabbath-school was commenced, and twenty-four scholars attended. A day-school was also commenced, but there was not room to accommodate any from beyond the mission compound. The family prayers of the compound were quite an occasion. All were required to attend, the Bible was read and expounded, hymns sung, and the Lord's Prayer repeated in concert.

The year closes with a report for this station of four schools, in which were twenty-six male and fourteen female scholars, and one Sunday-school at Bijnour. There was here a church membership of twenty-four. The congregation at Bijnour averaged sixteen.

Mr. Parker also had charge of several villages in Moradabad District, in the vicinity of Amrooah, chief of which were Joa and Barbakera. Some twenty-six probationers had been reported to him at those places, and some thirteen hundred inquirers. These persons generally renounced all caste, ceased to worship idols, and appeared anxious to understand Christianity. But his heart was made sick by the speedy disappearance of much of this promise of good. It was like the morn-

ing cloud and early dew which passeth away. At Amrooah, which contained forty thousand people, mostly Mohammedans, the establishment of a mission and of schools was earnestly requested by the people, they offering to furnish a school-house and a large number of paying scholars.

Nynee Tal is the name of a lake six thousand two hundred feet above the level of the sea, about three fourths of a mile in length, and of varying breadth, embosomed in mountains, some of which rise to upward of eight thousand feet, and are covered with forest. On the sides of these mountains many houses are built for the accommodation of European visitors during the hot season. A stream of water runs into the lake at the northern end, and finds an outlet at the southern. A part of the valley at the northern end is above the level of the lake, and on the slope toward it the bazaar is built. The native population, during the season, is about four thousand, and the number of European visitors averages about four hundred and fifty. During the cold season the place is comparatively deserted. There is a cart-road from the northern end of the lake to Rani Bagh, at the foot of the hill on the road to Bareilly, and a bridle road from the northern end to Kalah Dongi, on the road to Moradabad. Beyond the southern limit of the station there is an invalid depot for English soldiers, detachments of whom are sent up every season from the plains.

Early in 1857, as we have seen, Dr. Butler, with his family and the other residents of Bareilly, sought refuge in Nynee Tal, and in this place he was joined, near the close of the year, by Mr. and Mrs. Parsons, of Meerut; Messrs. Pierce and Humphrey, also, with their families, arrived in Calcutta in September of 1857, and

House of Drs. Butler and Waugh

with considerable difficulty succeeded in reaching Nynee Tal, by way of Mussoorie, in April of the following year. Mr. and Mrs. Knowles joined them later in the season. It was decided to make Nynee Tal one of the mission stations, and as Mr. Parsons was somewhat proficient in the Hindustani language, a school for native boys was at once opened in the bazaar. Religious services in English and Hindustani were also commenced. Nynee Tal, therefore, is our oldest mission station in India dating from the mutiny. Toward the close of the year, when work was commenced in Oudh and Rohilcund, Mr. Knowles was left in charge of the work at Nynee Tal.

In October, 1859, Mr. Thoburn was appointed to Nynee Tal, where he remained until October, 1863. Mr. Thoburn at once formed plans with his colleague for immediate work among the natives, but as Mr. Knowles was removed early in the year to Moradabad little could be done, since Mr. Thoburn had not yet acquired the language. He was closely confined to the little station, and to the soldiers, and a small boys' school. Mr. Knowles returned in April, and the work was then prosecuted with vigor, and every department of it was somewhat advanced. The year closed with eight English members of the Church and two native members, and nine on probation. A boys' school, a girls' school, and a boys' Hindu school, in which were seventeen pupils, were also established. The girls' school had been opened by the ladies of the mission in June, 1858, and kept up through the season. It was composed of twenty girls and women from the English families, but was broken up when the autumnal exodus took place. This school was reopened and maintained during 1860.

Apparently the most inviting field for the Nynee Tal

missionaries was among the Taroos, a people living just outside of the great Terai jungle. They are a very simple people, without caste, and reputed to be without religion. They were described to Mr. Thoburn as in many respects resembling the Karens of Burmah. The place of their residence was unhealthy in the extreme, and the missionaries could not venture there until December. Colonel Ramsey took a deep interest in these Taroos. On entering the field Mr. Thoburn found it less promising than he had expected. The people, though simple and honest, were very intemperate and licentious, and, withal, quite unimpressible. Little has resulted from this promising opening.

In the station at Bareilly during 1860 the work progressed. Preaching was regularly conducted in Hindustani at Cashmere Kotee, two miles from the city, then the seat of the Boys' Orphanage, and services in both English and Hindustani at Dr. Butler's house in the city of Bareilly. In the bazaar there was preaching on an average three times a week. There was but one school at this time, and that in the Boys' Orphanage. The orphan boys now numbered twenty-five.

In Lucknow during 1860 the various departments of work were also pressed with vigor, much attention being paid to the English population. There was a large force of foreigners here in the military and civil service of the Government. Among the soldiers there was a continuous revival. A mission school which had been early established at Saadat Gungee now numbered twenty-five in attendance from the bazaar. A chapel, forty by twenty-six feet, was completed, on land donated by the Nawab Moveen ud Doulah, and itinerations maintained for more than two months, during which more than fifty villages were visited, and sermons addressed to repre-

Mission Premises at Shahjehanpore.

sentatives of more than two hundred villages, situated from sixty miles north to forty miles west of Lucknow. The Girls' Orphanage located here now numbered thirteen, and there were thirteen names on the Church record.

At Moradabad during 1860 the work among the villages was continued, and Sabbath services were conducted in English at the missionaries' residences, and among the soldiers, and a zyat was established.

Shahjehanpore is an important post in Rohilcund, near the borders of Oudh, where great atrocities were committed by the mutineers. To this place Rev. J. W. Waugh was appointed, and it was formally opened as a mission station, October 1, 1859. No house could be obtained in the civil or military station, and Mr. Waugh, with his accomplished and now sainted wife, moved into a small bungalow with only one room, in the heart of the native city, and resided there for three months, cut off from nearly all European society. Mr. Waugh's assistant was a bugler-boy, who had been obtained from the native police of Lucknow, who, he says, "might have been useful but for three or four slight drawbacks, to wit, he was unconverted, ignorant, covetous, discontented, dishonest, and very wicked withal;" and yet, in the packed population of this native city, without acquaintance with the customs and language of the country, this bugler-boy was, as Mr. Waugh says, "the only mouth-piece between us and the babbling multitudes." Stephen, a "helper," was at length obtained, and did good service in the bazaars daily. Arrangements were being made for opening a school near the missionary's residence, when Mr. Waugh was removed to Bareilly, and Mr. Baume took charge of the station. Just before Mr. Waugh's removal a proper mission-house was

purchased. Aided by Stephen, Mr. Baume did faithful work, notwithstanding his severe illness and the affliction of the death of "their little Mary." Bazaar preaching was maintained, and a school begun. In October Mr. Baume removed to Lucknow, to take charge of the English congregation there, and J. A. Cawdell succeeded him here. In January, 1861, a chapel was dedicated. Several persons were taken into the Church on probation. In October, 1861, Mr. Humphrey succeeded Mr. Cawdell, and in February, 1862, he received Rev. D. W. Thomas as his colleague. Mr. Thomas was, however, soon removed to Bareilly, to take the treasurership of the mission, a trust which he has continued to hold ever since, except when out of India, and which he has faithfully and efficiently executed at all times. During the summer of 1862 a school building was erected, and the school opened with forty boys, and soon increased to one hundred and fifty. In October, 1862, Mr. Humphrey removed to Moradabad, and Revs. J. H. Messmore and J. D. Brown were appointed to this station, the latter being placed in charge of the Boys' Orphanage, at this time removed from Bareilly to Shahjehanpore. On the arrival of Rev. T. S. Johnson from America, he, also, was appointed to this station, and spent his first year in acquiring the language, and teaching in the Boys' Orphanage. In 1864 Mr. Messmore removed to Lucknow. We find it difficult to explain the frequent removal of missionaries from one post to another.

The year 1860 closed with thirty-three members and thirty-four probationers of the Hindustani Church, in twelve regular congregations, with an average attendance of three hundred and thirty-six natives, which was threefold what they had been the year previous. There were forty members and thirty-six probationers in the English

department of the Church, with an average congregation of two hundred and sixty-six. In fifteen day-schools there were gathered two hundred and thirty-nine pupils, and in three Sabbath-schools one hundred and seven scholars, and there were thirty-eight orphans.

The entire mission had fifteen residences for missionaries, which were valued at $21,402. The five chapels were valued at $4,920, and there was miscellaneous property valued at $3,575. After having supported the orphans, and met the demands of the work in all directions, the mission had a residuum of more than $30,000 worth of property.

6. The Annual Meeting of 1861.

The second Annual Meeting of the mission convened in Bareilly on Friday, February 1, 1861, and assumed the form of conducting business usual in an annual conference. Indeed, thus early the mission aspired to be an annual conference. Besides the missionaries, there were present seven native helpers — Joel, Enoch, Joseph, William, Stephen, George, and Zahur-ul-Huqq. The subjects considered were, salaries of native helpers, fund for superannuated native helpers, the printing-press, course of study for helpers, whether the English language should be taught in the schools and orphanages, and whether unmarried female missionaries should be sent to the mission. The meeting adjourned on the 5th, and the following were the appointments:—

William Butler, superintendent. Bareilly: J. L. Humphrey, J. W. Waugh, manager of the press, missionaries; Mrs. Downey, in charge of Boys' Orphanage; Joseph, native preacher; Thomas, teacher in orphan school; Enoch, assistant in the press. Budaon: S. Knowles, assistant missionary; George, native exhorter; Yaqub,

teacher. Moradabad: C. W. Judd, missionary; Zahur-ul-Huqq, exhorter; Daniel, teacher. Bijnour: E. W. Parker, I. L. Hauser, missionaries; William, native exhorter; Philip, Benjamin, and Muassi Singh, teachers. Nynee Tal: J. M. Thoburn, missionary; Samuel, native preacher; Isa Dass, teacher. Shahjehanpore: J. A. Cawdell, assistant missionary; Stephen, native exhorter; Robert, teacher. Luckimpore: Henry Jackson, missionary; James, native exhorter and teacher. Lucknow: R. Pierce, J. Baume, and J. H. Messmore, missionaries; Mrs. Pierce, in charge of Girls' Orphanage; Miss Libbie A. Husk, assistant to Mrs. Pierce; Joel, native preacher; Cornelius, native exhorter; Bakhsha, teacher in orphan school.

Four of these missionaries were appointed in anticipation of their arrival, for Messrs. Jackson, Hauser, and Messmore did not reach India till the following April, at which time also came Miss Libbie A. Husk. In process of time all were at their posts, and the work continued to prosper.

In October, 1861, J. T. Gracey and wife arrived, and were appointed to open the work at Seetapore. This city is situated midway between Lucknow and Shahjehanpore, being about sixty miles from each. A line drawn from the one to the other would run nearly parallel with the Himalaya Mountains and the Ganges River, with a stretch of country, properly belonging to this mission station, averaging about fifty miles on either side of it. The bed of country toward the Ganges was densely populated by an agricultural people. Seetapore city contained about fifteen thousand inhabitants, exclusive of the military, which swelled it to nearly twenty thousand. It was the capital of a district bearing the same name, with a population of six hundred thousand,

which was not within the legitimate range of any already occupied mission post. The city of Seetapore gained importance by being the window through which the mission looked out on the great agricultural bed of country, girt by the Ganges, and watered by the Goomtee in its center. Khairabad, an old city, and center of Moslem influence, was six miles east of it.

We entered as an entire mission on territory that had not been formally occupied by any missionary society; yet there was an important sense in which we entered into other men's labors even in these stations, for there were, in most of these places, some very few native Christians, who formed the nucleus of our work. It was so in Seetapore. On his arrival Mr. Gracey found ten or twelve native Christians, who had been converted elsewhere and were now located here in business. These he organized into a society at a little prayer-meeting at the house of one of the native Christians, on the evening of October 31.

There was no mission property, nor could any be procured, and Mr. Gracey organized our first school under a tree; it soon enrolled twenty-two young men, from eighteen to twenty-five years of age, desirous to learn English. In January, still unable to procure property, an old native bungalow was rented and put under repairs, to serve as a temporary residence.

The missionary and his family had been until now the guests of Charles Conner, Esq., in whose parlors public worship in the vernacular was instituted at once on their arrival at the station. The marks of the mutineers' guns were on the veranda and walls of the house. Every European in this station had been slain in the mutiny. It was an impressive sight when a congregation of native Christians walked over those bayonet marks on each

Sunday morning to Christian worship. James David was the native assistant missionary. The first enrolled in the class which had been organized was Henry Martyn Daniel, the second was Sunder Lal, both of whom subsequently entered the mission as ministers; the latter continuing among the most efficient members of the conference for several years, and then retired.

Brother Daniel was much more than an ordinary man. When a lad he was received into the Secundra Orphanage at Agra, where he was educated and converted to God. On the occupation of Oudh by the British Government he was appointed head clerk of the Civil Court at Lucknow. When he united with the Methodist class, organized at Seetapore, he was head clerk of the Deputy Commissioner's office. He subsequently joined our mission as a preacher, and, at great pecuniary sacrifice to himself, became the head master of our Boys' Orphanage. At the first session of the India Mission Conference he was admitted on trial, and ordained a deacon, and was appointed to Lucknow, where he died in February, 1867. Few native or European missionaries had been so well furnished for missionary work as was Brother Daniel. By great diligence he had acquired a knowledge of the Greek, Hebrew, Arabic, Persian, and English languages; had become familiar with every phase of Moslem and Hindu life and teaching; and had mastered the most able theological books of the Methodist Episcopal Church. He was a gifted speaker, remarkably ready in repartee, and able in debates, such as are improvised in the bazaars. He was a workman that needed "not to be ashamed."

In all the early days of our Seetapore mission Daniel was always ready to render service by preaching on the Sabbath or in the bazaar, as opportunity offered,

and it was a rare pleasure to be associated with him in this work.

After the native bungalow was occupied, the religious services and school were held there till the present new and well situated premises were obtained. On the 18th of January, 1862, a mission school was opened in Khairabad, with an attendance of fourteen, which rapidly grew to forty.

The reports of the work in the several stations were most encouraging; inquirers had been numerous, and there had been a few valuable accessions to the native Church. The work had specially spread among the Sikhs. Both orphanages had increased largely in numbers, and were in a prosperous condition. The missionaries' wives had not been able to gain access to many high-caste women, but they had full occupation in their studies, and in teaching the orphans and the wives and children of native Christians and inquirers. A few changes were made: S. Knowles went to Budaon; J. L. Humphrey returned to Bareilly; Kashmere Kotee was given up, and the missionaries removed to new premises on the opposite side of the city, near the cantonments and the residences of civilians.

The year 1861 is memorable in the mission in Bareilly. The conversion of Zahur-ul-Huqq two years previous had stirred the hearts of many Mohammedans, and this year the Hindus were greatly moved by the conversion of Ambica Churn, a finely educated Hindu youth. He had been deeply impressed by the truth when it was first proclaimed, and had watched the course of Zahur-ul-Huqq with great interest. He was son-in-law of the native postmaster. He had become acquainted with Christianity by our books and preaching, and so deeply had he become interested in his soul's welfare that his

visits to our missionaries, and his attendance on our services, became more frequent and open. This soon attracted attention. He was questioned by his friends, and acknowledged his convictions and determination to forsake all for Christ. A keen persecution was brought to bear upon him. He was reasoned with, persuaded, and at length threatened with violence if he would not give up Christianity. His trials and sufferings at length passed beyond all possible endurance, and he was forced to leave his home. He took refuge with our native preachers, who encouraged him all they could, but his friends were resolved not to give him up so easily. His father-in-law followed him, and, finding him firm in his resolve, he became quite violent, so that the missionary had to be sent for to protect Ambica. This bigoted Hindu father-in-law then seemed to calm down, and declared he had no intention of injuring him. He went into the city and brought a rajah in his carriage to reason with him.

"His highness" came and talked with the young man, but seemed to make no impression. His offers of "a good salary" and other favors were all insufficient to shake his resolve. The father-in-law then tried to induce him to return home with him. This he feared to do, and the missionary refused to allow him to be forced to it. The rajah then requested him to go home with him if but for that one night, that they might have the pundits to reason with him. Ambica Churn still seemed afraid to trust himself with any of them; but, on the rajah giving his "word of honor" that no violence should be attempted, and that he would return him safe and sound in the morning, it was agreed that he should pass through this additional test. The mission had much anxiety on his behalf that night, and earnest were the prayers

offered that God might bring him through the trial in safety.

All the inducements they could bring to bear upon him that night and next morning were tried, and it is said that incantations and offerings were also made; but the youth passed through them all unmoved, and, seeing him decided, they returned him in safety to the Mission House. His father-in-law then came again, and besought him to abandon Christ and return to their gods. Finding him immovable, and while the missionary's back was turned for a moment, he exclaimed, "I am ready to be hanged on your account!" and, by a fearful blow with a heavy stick on his face, he felled him to the earth. Though stunned, he was not very seriously injured, and when the missionary, attracted by the noise of the blow and the fall, rushed out, the poor, misguided father-in-law was flying across the inclosure, probably thinking he had killed Ambica Churn.

As the law afforded protection from violence like this, it was considered proper that the case should not be passed over; accordingly the magistrate of Bareilly was applied to, and the persecutor was summoned to appear before him and answer to the charge of assault. It will illustrate the deep depravity of this people when it is stated that, in the trial, a man was found who swore that the father-in-law did not strike the blow. When asked to account for the mutilated face before him this false witness said the young man "had accidentally struck himself against a beam;" but there was no beam within five or six feet of the top of his head as he then stood.

A petty fine of fifty rupees was imposed on the father-in-law. Ambica Churn's wife and child were wrested from him. She tried at first to escape with him, but her father prevented it, and held her with an iron grasp.

A situation was obtained for Ambica Churn in the mission schools, and, having lost all for Christ, he started in this new way with both a sad and a glad heart. He is now, under the name of Ambica Churn Paul, one of the most useful preachers of the North India Conference.

7. Christian Communities.

Luckimpore, opened this year by Rev. Henry Jackson, has special historic interest, having in connection with it our earliest attempt at establishing a Christian village community. Among the Sikhs, to whom reference has been made as being found in the Moradabad District, were a number of nominal Christians. These were scattered throughout several villages, often but two or three in a village. It was impossible properly to instruct them or their children while thus separated. Collected in one locality, they could have the advantage of Christian schools and Church organization, be supplied with preaching, and become better representatives of Christian civilization.

It was impossible, however, to secure a place for thus establishing a Christian community. Among the checks and balances of India social life is a provision by which whoever owns land, or however often it may change its proprietor, the right of tenantry is hereditary, and the tenants cannot be ejected. While, therefore, opportunity arose to purchase large tracts of land, it was not possible to displace the occupants, nor could they be induced for money to quit their locality, because they could not purchase other agricultural localities for themselves. The mission accordingly long sought in vain to secure a place in which to gather the proposed native Christian community.

The mutiny had disturbed the proprietorship of large

portions of real estate, especially in Oudh. The possessions of many of the mutineers had been confiscated by the Government. It was in this way, as we have seen, that the premises granted by the local government of Lucknow to our mission came to be at its disposal. In large tracts of the agricultural regions of Oudh agricultural interests were so prostrated by the disturbance of the war that the occupants abandoned the soil. After waiting a reasonable time for their return, the Government sought to secure tenants for these waste lands by a sale of them at little above a nominal price. There was a large tract, lying north of Luckimpore, that was thus vacated by proprietor and tenant, of which the Government sought to dispose. Several Europeans purchased portions of this tract, and Dr. Butler seized the opportunity to secure a place for the Christian village community, and Rev. E. W. Parker removed from Bijnour to Luckimpore, and a number of the Sikh community of the Moradabad District were located on the land thus secured, and placed under Mr. Parker's charge. The "grant" was named Wesleypore, (*pore* meaning place.)

The locality unhappily proved to be too near the miasmatic belt region known as the Terai, which skirts the foot of the Himalayas, and the undertaking was abandoned in less than a year because of the unhealthiness of the locality. The agricultural efforts, although not very promising, and the introduction of many new inventions in farming, bade fair to give it great prominence among the natives. It was the only spot of equal size and population, wrote the superintendent, in all India, where there was "not an idol, nor idol temple, nor a Mohammedan mosque to be found; where the ten commandments are the law of the community, the Sab-

bath of God is strictly honored, and the sound of the church-going bell is responded to by all not detained by illness or other lawful cause." The Sabbath and week-day services were greatly blessed to the spiritual advancement of the community. Many died, but the triumphs of Christian dying were so manifest as greatly to impress the survivors. Mr. Parker and his wife toiled here with a self-sacrifice and devotion worthy to be ranked with the most noble doing and daring of the mission force of the world.

Wesleypore, which figured so prominently in the Annual Report of the superintendent for 1862, was not even alluded to in the next one, nor has it been in any subsequent report. It was a signal failure as to its main object, owing chiefly to the unhealthiness of the locality, even for natives coming there from other districts. It represented, however, a great demand in this direction, and the mission did not surrender its purpose until a success was achieved as marked as the failure of this its first effort.

The necessity of a home for Christians became greater as their number increased. Not a few lost all their earthly possessions in consequence of accepting the Gospel, and were compelled to go where they could to find a home and employment. There was danger of individuals of this class, unable to find a home or employment, becoming vagrant in their lives, and proving a disgrace and hinderance to the cause of Christ. Search was made for such a home in the Moradabad region, where most of these people had lived, but without success, and some years passed without any thing being done.

In the summer of 1869 a tract of jungle, or wild land, containing eight hundred and eighty-seven acres, lying twelve miles east of the city of Shahjehanpore, on the

edge of the Province of Oudh, was to be sold by the Government at public auction. The location was healthy, and the soil of a good quality. Dr. Johnson, who was then in charge of the Shahjehanpore work, had this enterprise of providing a home for needy Christians greatly at heart, and saw here a rare opportunity that must not be lost. He accordingly repaired to the place of sale, and bid off the land at $4,255. He was utterly destitute of funds to meet the payment, but borrowed the money on his own credit, and personally assumed the responsibility of the undertaking. Within fifty days from this time twenty-five families, containing ninety-five souls, were settled on this land, and provided with chupper, or straw houses. The village was appropriately named Panahpore, (Place of Refuge.) The people soon prepared and put in seed a small portion of land about their houses, which had been kept in cultivation by a "squatter" resident. They were compelled, however, to dispute their fields with the wild animals of the jungle. The monkeys flocked in upon them, and chattered and grinned in the broad branches of the large pepal trees in the public square of the village; nor could they be persuaded to leave until a charge of shot from a gun inflicted severe wounds on the person of one of their number. This proved effectual. They took their departure at once, and have never since returned, though numerous in the surrounding jungle. For several months the wearied settlers were compelled to watch their crops by day and by night against the incursions of wild hogs, deer, and *nil gāē*, (blue cow.) With all their vigilance these animals at times found their way into the fields, and did injury to the grain. Not unfrequently, however, one paid the penalty of death for an attempted invasion, and the meat was dis-

tributed among the villagers. The first crop, though small, was a good one. During the winter the people built themselves better houses of mud, and a neat, substantial, and commodious chapel and school-house. Each man was provided with about ten acres of land, and soon the work of clearing up the jungle began. The bushes and occasional trees were cut away, and the land dug up with a mattock. Since that time, year by year, the line of improvement has advanced, until now nearly three hundred acres respond to the tillers' labor in crops of golden grain. The people, in the beginning being very destitute, were provided with assistance sufficient to enable them to get a new start in life. A pair of buffaloes, a plow, money for a house, food for the family while the crop was being put in, and so much per acre for clearing their land — these items embrace about the amount necessary in settling a new family.* Year by year since these first families were provided for in this village they have become more comfortable, self-reliant, and independent, with the exception of brief suffering from seasons of flood and famine, which affected the entire region of country. From time to time new families have been settled in the village, until at the end of 1877 they numbered seventy-four, embracing three hundred and twenty souls. These people here enjoy all the means of grace afforded by Methodist usages, and are separated from the contaminating influence of paganism. The improvement in their religious life and moral *status* during these years has been very marked, and most encouraging. Perhaps, with the same attainments in grace, more influence for Christ might have been exerted were they living scattered among the villages of the heathen.

* From thirty to forty dollars, exclusive of that for subduing the lands, would usually cover the whole.

But it is doubtful whether they would have made the same advancement without the watchful eye of a good pastor and the society of Christian brethren. As it is, however, their influence upon the surrounding region has been very considerable and salutary.

Up to the end of 1877 ninety-three adults had been baptized in the village, and the most of them were from the surrounding community. Many others are inquirers, and there is every prospect of Panahpore proving to be an important evangelizing agency, and a center of power for Christ. When properly under cultivation, this tract of land will furnish homes to from twelve to fifteen hundred people. Should the exigencies of the case demand it, adjoining wild land can be procured. It is a question what the future of this village will be, but the indications in its favor are certainly very encouraging. A school for the boys and another for the girls are kept up regularly for about ten months in the year, and a marked advance in intelligence will, doubtless, be a characteristic of the generation to come.

In 1870 the Board in New York was asked to grant toward the enterprise $1,000; but, perhaps for wise reasons, the application was denied. Rev. D. W. Thomas, however, came forward and purchased the village for $5,000, and became responsible for all further expenditure in opening and settling the land, and at the same time offered every facility to native Christians wishing to secure a home there. Thus all embarrassment was relieved, and yet the object of the enterprise fully met.

In 1872, when Mr. Thomas endowed the theological school in Bareilly, this village was given by him as a part of said endowment. It still belongs to that institution. When all the land is brought under cultivation it will afford a considerable source of revenue.

Until the beginning of 1875 this village continued under the management of the missionaries in Shahjehanpore, when it was placed in charge of Mr. Thomas, principal of the Theological Seminary, who still retains its management.

Dr. Johnson directed the affairs of the village until the beginning of 1871, and gave to it no little time and attention. Dr. Johnson is worthy of much praise for the part taken by him in this enterprise. Not only does it owe its existence to him, but, amid many discouragements, he labored earnestly to make it a success. He appealed to the Anglo-Indian public for help for these poor Christians, and in response some $1,500 were realized. He visited the villages often, and sometimes remained for days superintending the work and encouraging the people amid the surrounding difficulties. For months he bore the burden of debt incurred in the undertaking. He labored under the conviction that God had called him to undertake this enterprise, and no pains or labor or responsibility were too great to secure the accomplishment of his purpose. Never has he, since the first, lost interest or faith in the village, and well may the people there, as they do, look upon him as a father and friend, ever to be held in remembrance.

In 1871 Rev. P. M. Buck succeeded to the charge of this enterprise, and continued to manage its interests until it was made over to Mr. Thomas in January, 1875. During these years, also, it required much labor, and occasioned no little anxiety. The hearts of the friends of the village were cheered, however, by the constant progress clearly observable in every way.

The year 1874 was a very trying one. The failure of the winter rain cut short the spring crops. Then, in September following, occurred one of the most destruc-

tive floods ever known in this region. The fields were completely submerged, and generally under several feet of water. The little knoll on which the village stands became an island in an extensive lake. The water continued to rise until one third of the houses were completely in ruins. Some of the villages about were entirely swept away, and the people saved their lives by repairing to higher elevations, or climbing trees. In some parts numerous lives were lost. The Christians began to fear a second deluge. A meeting was called in the chapel, and it was soon filled. They prayed very earnestly, and, at the close of the meeting, went out to see what the prospects were, and found the water was abating. They looked upon it as a direct answer to prayer, and who shall say their faith was not well founded? The crops were again largely destroyed, and many houses had to be rebuilt. A few months, however, repaired the damages, and the village prospered again. The recent famine, in which so many thousands have perished, has been very trying to the people here, but there has been little suffering compared with that experienced in the heathen villages. In the latter many have died, in the former none.

There is every reason to believe Panahpore has now reached a period of assured success. This is the village in which the Rev. Horace J. Adams, the native preacher, has been pastor since 1871. He has labored with great efficiency and acceptability. In no small degree the success of the enterprise thus far is dependent upon his influence. Thus may be seen in the wilderness a striking monument of Gospel influence in this interesting village, with its broad, straight streets and its comparatively home-like houses, its comfortable church, Sabbath bell, and Christian associations.

Still another limited effort was made to help native Christians in this way by a village enterprise in the Province of Gurhwal, at Paori.

In 1865 the Boys' Orphanage was removed from the military cantonment of Shahjehanpore to what may be styled East Shahjehanpore, to premises known as Lodipore, where it was re-established in the midst of twenty acres of arable land, to which three acres were subsequently added, and the boys of the orphanage were divided into companies for its cultivation, each boy being allowed a share in the profits of this co-operative farm. The new quarters also admitted of an increase of the mechanical appliances, by which some of the boys were trained as weavers, shoemakers, carpenters, and in other mechanic arts.

Sufficient has been said to indicate the general character of these communities, and the object to be accomplished by them. They were chiefly in the department of agriculture, while the industrial schools, of which we have yet to speak, were in the department of mechanics. All efforts of this kind demonstrate that Christianity never goes alone, but is invariably accompanied by those agencies which promote human comfort and earthly well being.

8. Industrial School.

An excellent training institution was inaugurated in Bareilly by Rev. D. W. Thomas, which was known as the "Industrial School." This school was not connected with any agricultural enterprise. It was designed to afford employment to poor native Christians. It was opened July 16, 1868, when eighteen native Christian men, ten Chrisian women, and thirty heathen mechanics, were employed in the manufacture of cloth, car-

pets, and furniture. Before the close of the year orders were taken and filled for twelve hundred rupees, worth of its wares. During 1869 it afforded a comfortable support to over one hundred native Christians, including thirty small children. Thousands of persons perished with hunger during that year, while these poor Christians were thus fed and clothed. A school was kept up for their children. A self-acting loom, a lathe, and many English tools, were successfully used by native workmen. The amount of expenditures, including buildings, machinery, and tools, up to the close of 1869 was 21,346 rupees, and the total receipts were 17,713 rupees, leaving a debt of 4,233 rupees, which was more than offset by the work-shops and stock in hand, making it a self-supporting enterprise the first year.

9. The Last Two Annual Meetings.

There was no other Annual Meeting till February 5, 1863. Of this meeting Rev. J. T. Gracey was secretary. The mission had been reinforced by the arrival, on January 17, 1862, of Rev. Messrs. J. D. Brown, D. W. Thomas, and William W. Hicks, and, by a further addition, Rev. Messrs. T. S. Johnson, T. J. Scott, Henry Mansell, and P. T. Wilson, who arrived just prior to the Annual Meeting, namely, on January 21, 1863. The mission was now a noble band, consisting of nineteen men and their wives, sent from the United States, and two taken up on the field, and a faithful company of native helpers.

During the quarter ending Dec. 31, 1862, the mission was saddened by three funerals. Mrs. Jackson died Sept. 14; Mrs. Thoburn died Oct. 30, (she was formerly Mrs. Downey;) and Mrs. Pierce died Nov. 4, thanking God she ever came to India, and blessing him

for the privilege of dying there. All of these precious women departed calmly and beautifully, in full assurance of a blessed immortality. These mournful events had a most chastening influence upon the survivors in the mission, and fairly lifted up to a higher plane the Annual Meeting, so soon afterward convened. At this meeting, besides the routine business of the mission, some serious questions were discussed and most happily adjusted respecting the management of the mission; also important matters affecting the comfort and well-being of the missionaries and their families. The great question arose at this time, What must be done for the education of the children of the missionaries? A proposition was considered at length to found a school for this purpose at Nynee Tal, but this difficult problem was by no means solved at this session, and even yet is staring in the face the workers in India. At this meeting Mr. Hicks and wife took leave of the mission, their return to the United States being necessitated by the entire prostration of the health of Mr. Hicks.

The fourth and last Annual Meeting of the mission assembled in Bareilly on February 10, 1864. Dr. Butler presented his last report, and gave official notice of his resignation as superintendent of the mission. His summary of the work accomplished was like stirring notes of triumph from a warrior's bugle. Nine of the most important cities of India had been occupied; nineteen mission houses built or purchased; sixteen schoolhouses erected, and ten chapels; two large orphanages and a publishing-house established; twelve congregations had been gathered, and ten small churches organized; one thousand three hundred and twenty-two youths were under daily instruction; one hundred and sixty-one persons had attained a Christian experience, four of

whom had become preachers and eleven of them exhorters; $55,186 50 had been contributed in India for the work of the mission; and property had been accumulated estimated to be worth $73,188 56. These were results truly amazing to have been effected within so short a period.

The proceedings of the Annual Meeting were deliberate, and carefully prepared reports on various topics were presented and adopted. The question of being organized into an annual conference was one of especial interest, and was most thoroughly canvassed. In excellent spirits the missionaries separated to repair to their appointed fields, and pursue their work of enlightening the people and leading them to Christ.

10. India Mission Conference Organized.

Provision had been made by the General Conference which met in Philadelphia, in May, 1864, for the organization of this India work into a Mission Annual Conference. The limitations of a "mission" conference were not altogether grateful to the missionaries, and that nothing could be done by the proposed conference without the concurrence of the Bishop in charge was positively repulsive; however, they consented to be organized when they were assured that Bishop Thomson would allow them to put upon record a solemn protest against this unwelcome veto power given to the Bishop. All being arranged, the brethren met the Bishop at Lucknow on the morning of December 8, 1864. After the opening religious services, conducted by the Bishop, and the holy communion, the Bishop addressed the conference in words glowing with beauty and flaming with the missionary spirit. The address was published with the minutes of the conference. The Bishop recog-

nized as members of the conference Messrs. Butler, Baume, Judd, Parker, Waugh, Thoburn, Jackson, Hauser, Messmore, Gracey, Thomas, Brown, Scott, Johnson, Mansell, Stivers, and Knowles. All were present but J. M. Thoburn, who was in the United States, and T. S. Stivers, who had not yet sailed for India. J. T. Gracey was elected secretary, and T. J. Scott assistant. The business then proceeded most harmoniously. Joel T. Janvier, Henry M. Daniel, Zahur-ul-Huqq, and James A. Cawdell were admitted on trial, and Peachy T. Wilson into full connection. On Sabbath Samuel Knowles, James A. Cawdell, Joel T. Janvier, and Henry M. Daniel were ordained deacons, and Mr. Knowles at the same time ordained an elder. One hundred and seventeen members of the Church and ninety-two probationers were reported. There were also nine churches, valued at $10,780, and nineteen parsonages, valued at $74,880. The latter embraced our orphanages, sanitarium, etc. There were nine Sunday-schools, with thirty-nine officers and teachers, and three hundred and ninety-seven scholars. The important measures of the sessions were the entering upon Gurhwal, to which Mr. Thoburn was appointed; the adding a training school for teachers and preachers to the orphanage; the adoption of a course of study for the native preachers; while advanced ground was taken in respect to education generally, and the publishing interests of the mission. It may prove of historic interest, and, therefore, we insert the appointments of the first conference. They were as follows:—

MORADABAD DISTRICT.

EDWIN W. PARKER, P. E.

Moradabad, Henry Mansell; Moradabad Circuit, E. W. Parker, Zahur-ul-Huqq; Sambhal, James Archer

Cawdell; Bijnour, Isaiah L. Hauser; Ghurwal, James M. Thoburn.

BAREILLY DISTRICT.

James W. Waugh, P. E.

Bareilly and Khaira Bajairah, J. T. Gracey; Girls' Orphanage, D. W. Thomas, principal; Mission Press, James W. Waugh; Nynee Tal, James Baume; Shahjehanpore and Boys' Orphanage, T. S. Johnson, T. Stanley Stivers, H. M. Daniel; Budaon, T. J. Scott; Pilibheet, Joel T. Janvier.

LUCKNOW DISTRICT.

Charles W. Judd, P. E.

North Lucknow, Henry Jackson, J. H. Messmore; South Lucknow, C. W. Judd, J. Fieldbrave; Seetapore and Luckimpore, John D. Brown; Gondah, Samuel Knowles; Roy Bareilly, P. T. Wilson.

William Butler transferred to the New England Conference.

The work in Gurwhal owes its origin to General Sir Henry Ramsay. He and Bishop Thomson were riding together at Nynee Tal in November, 1864, when Mr. Ramsay made liberal offers of money to begin the work in Gurwhal, and at length promised the sum of $1,500, with $25 a month more for current expenses. Although Mr. Thoburn was appointed to this field, as heretofore stated, he did not enter it immediately, being absent in the United States. Mr. Mansell, whose health needed a resort to the mountains, entered upon the work, and maintained it till Mr. Thoburn's return, in 1866. Mr. Thoburn then took his assigned post.

He reported to the conference that "he devoted his time for the most part to talking with the people, in-

quiring into their religious and social condition, looking for suitable openings for his work, circulating books and tracts," etc. He made a tour to the famous "shrine of Kedarnath, and for some distance on the way to Badrinath, the time being almost constantly employed in talking with the pilgrims."

The Government school in Sreenugger was now offered to the mission. Its distance from Almora being so great, the Government inspector found it difficult to "give it the careful supervision it required." Sreenugger is the only really bazaar town in the province, and in old times was the home of the Gurhwalee king.

A vegetable and fruit garden, destined to minister much to the comfort of future missionaries, was begun on the ample grounds which lie in terraces above and below the bungalow. At the close of the year a day-school of thirty or more children was in successful operation, and also a Sunday-school of twenty-five, and one adult was baptized. This closed the first year of Mr. Thoburn's work in the hills.

In 1867 six adults, ten boys, (orphans,) and two infants, were baptized; thus was started "a little Church of thirteen members and probationers." In April the Sreenugger school was regularly transferred to the mission, according to promise, and Thomas Gowan (now an ordained minister in our work in Kumaon) was appointed head-master. At the same time houses were built on the Paori mission grounds, for the accommodation of such students as might come from a distance to attend school. Thirty boys soon occupied these houses, eighteen of whom were aided in defraying the extra expense of living so far from their homes by small scholarships, mostly given by the local government. Two girls applied for admittance to school this year, and were re-

ceived. One of them was afterward baptized, and married Harkua Wilson, our excellent native doctor, who lives in Dwara Hath, Kumaon. Three small schools for boys and three for girls were started, and the Sunday-school scholars increased to fifty-four. The total number of children in school was now two hundred and eighty, of whom thirty-three were girls. A great many Testaments and religious books and tracts were circulated that same year. A little tract called *Conversations on Religion*, written with special reference to the needs of our work here, and which bore good fruit, added its mite to the many other influences that were then started. Our most efficient Gurhwalee helper was given to the young Church that year. He saw the daily life of the missionary, and his happy manner, and learned to love him, and then to love the Saviour whom the missionary preached. He declared, however, that it was some time after his baptism before he caught the spirit of Christianity, with which he became thoroughly imbued, thus proving the adaptability of our blessed religion to the wants of these needy people.

In 1868, after two years of successful work in this new field, Dr. Thoburn exchanged stations with Rev. H. Mansell, of Moradabad. But the work in Gurhwal continued to make progress, for the new missionary did not need to be initiated. He knew the work, having been there before. Naturally enthusiastic, he brought with him a heart full of sympathy for the people. A new door of usefulness was now opened by Mrs. Mansell among the women, and it is not strange that soon a good many sisters were numbered among the converts. To this day (for she has long since gone to heaven) Mrs. Mansell is spoken of with affectionate remembrance by many a grateful heart, which through her learned of

the Saviour of sinners. The seed hitherto sown now began to bear fruit, and thirteen adults and six children were baptized. But it was not all smooth sailing, for discipline had to be exercised in the removal from the Church of the names of three offenders. This was only what was to be expected among a people so rude as the material with which we had to build in Gurhwal.

The parsonage was improved, and a little chapel built at a cost of one hundred dollars. A good deal of the missionary's time was spent in teaching in the large school; the neighboring villages were visited, and the people preached to, but nearer home a profitable field of labor was found in the infant Church, the training of which needed painstaking effort. The orphan boys now numbered twelve, and there were two orphan girls taken in, who became the nucleus of the present Girls' Orphanage.

It is doubtless well known that all Hindus wear a knot of hair on the top of their heads, (corresponding to the cue of the Chinese.) The custom extends to the lowest castes. To cut off this "top-knot" is to cut one's self loose from all relations and all old friends. In the Gurhwal mission it seems to have been made an initial step to baptism. There could not be to a Hindu a surer test of the sincerity of a man's purpose to become a Christian. In the quarterly conference record of July 25, 1868, it is recorded among the signs of progress of God's work that four persons had that quarter "cut off their top-knots," and, though they had not been then baptized, they were candidates for that rite. The same year a large property in Sreenugger, formerly used for a treasury and police station, was made over to the mission by the magistrate. Thus closed a prosperous year.

Mr. Mansell records in 1869 satisfaction in view of the progress in the school work. Four boys from the large school entered Bareilly College, and the schools outside of Paori were flourishing, especially the one in Sreenugger under Thomas Gowan. The total number of scholars reached four hundred and six, of whom fifty-one were girls. The Sreenugger property was now improved, and a large room for worship fitted up there, so that two chapels were reported on the circuit that year. Nine adults and fourteen infants received baptism, and the growing Church was daily watched and carefully instructed. It had now increased to "nearly seventy souls," (including the helpers imported to carry on the work;) thirty out of the seventy were communicants. The native brethren made itinerating tours to the east and west of the province, preaching the word, and distributing books and tracts, of which over a thousand were circulated, including twenty-four Bibles, and eighteen Testaments. Even Teeree, the dominion of a native rajah, was visited. The year was brought to a fitting close by a revival, in which several nominal Christians professed to be truly converted, and the work of God advanced.

The next year (1870) the orphans numbered twenty, of whom twelve were boys and eight girls. This little group was looked on with much hope, for they daily grew in knowledge as well as in grace. The children in our schools were now increased to five hundred, of whom seventy-seven were girls. Rev. P. T. Wilson, just appointed as Mr. Mansell's co-laborer, made a trip to the snows in company with Rev. Mr. Woodside, of the Presbyterian mission of Derha Doon. The missionary in that journey, and the native helpers stationed at Sreenugger, made the pilgrims to the famous shrines the

objects of considerable effort. That year Bangar, a village three days' march east of Paori, was supplied with a local preacher, and a promising work began; but the local preacher only stayed a year, and since then a school has been carried on by a Hindu pundit. The Paori Girls' Boarding School is indebted to Bangar for pupils, some of whom have been baptized, and others have asked to be.

Polygamy, one of the curses of this province, now gave trouble in the Church, and led to the expulsion of one of the members. The year 1871 was one filled up with a good deal of work in stone and mortar. The large school-house, (a two-story building of eleven good-sized rooms,) whose foundation had been laid before, was now completed. A new and comfortable residence for the missionary's family was also erected on the site of the old building. About six thousand dollars were expended in this work, of which the Government gave a grant of about two thousand five hundred dollars toward the school. The interest in the Paori school continued, but new trouble was in store for the missionary. Irregularities were discovered in the lives of some two or three native helpers; one was expelled, and his license taken from him. Two others were deprived of theirs, and they left the station in disgrace. This was no small blow to the work: but the good Lord knew what was needed.

Rev. W. Taylor visited Paori, and preached to large audiences through an interpreter. Both in Paori and Sreenugger impressions were made that are seen to this day. Hindus have confessed, when referring to his preaching, that they trembled while he talked. It is worthy of record that the three persons he then baptized are all now in connection with our Church, and

doing well. This year closed the labors of Rev. H. Mansell in Gurhwal.

11. Other Annual Conferences of the Mission.

The second Conference met at Moradabad, on the 1st of February, 1866, at which Rev. James Baume presided. Rev. Messrs. F. A. Spencer and S. S. Weatherby, who had arrived from the United States during the year, were admitted into full connection, and the return to the United States of the president of the Conference was approved, his wife having left the previous year in broken health. The Conference made provision for celebrating the Centenary of Methodism, and the raising of a gratitude offering of ten thousand rupees for the Lucknow school, as a nucleus around which a sum might be gathered sufficient to warrant a claim for affiliation with the Calcutta University. There was a glorious work in the Orphanage this year, in which twenty-two of the girls found peace in believing, and many others were inquirers.

The third Conference met at Shahjehanpore, January 10, 1867, Rev. J. T. Gracey, presiding. An interesting session it was, and there were but few changes in the mission.

The fourth Conference was held at Bijnour, on the 16th of January, 1868, Rev. J. M. Thoburn, presiding. General Conference was at hand, and the year had been marked by discussions as to a resident Bishop for India, but the sense of the Conference was not in favor of it. Mr. Gracey had already embarked for America, and he was designated by the Conference to represent them at the General Conference. They had no right of representation, but the conferences which had been organized in the lately seceding States of the United States had

been electing provisional delegates to the approaching General Conference, under the name of representatives. These representatives were admitted at Chicago as delegates, and the disabilities of mission conferences were entirely removed. Near the close of the session Mr. Gracey was admitted as a delegate from the India Conference, being the first from a foreign land. Mr. Hauser now became a supernumerary, and the wife of Mr. Jackson, Martha W., daughter of Rev. David Terry, had died on the 21st of March, 1867. H. M. Daniel had also died in February. Action was taken favoring a general conference of India missionaries.

The fifth session convened at Bareilly, January 14, 1869, Rev. C. W. Judd, president. Messrs. Jackson, Gracey, and Parker were absent on leave, and J. Fieldbrave, a native, had died in great peace. The president received a supernumerary relation and leave of absence. This session was one of great spiritual power, a pentecost, and marks an era in the mission.

The sixth session also convened at Bareilly, and enjoyed the presence and presidency of Bishop Kingsley. The session began January 20, 1870. The newly arrived missionaries, sent out by the Woman's Foreign Missionary Society, Misses Thoburn and Swain, were welcomed to the work, and Rev. William Taylor was invited to visit the mission. At this Conference J. D. Brown and family, and Mrs. Waugh, took their departure for America to recruit their health. The visit of Bishop Kingsley was a great encouragement to the mission. It was his last official work on earth. Joel T. Janvier and Zahur-ul-Huqq were elected and ordained elders.

The seventh session met at Lucknow, January 12,

1871, J. W. Waugh, presiding. Mr. Taylor had been in the mission, and the brethren felt the effects of his presence, though there was not much fruit gathered. He was at the Conference, and participated, by request, in its deliberations. P. M. Buck and Thomas Craven were also present, fresh recruits from the United States. Dr. Waugh took leave for America to meet his family, and Mrs. Mansell, in shattered health, left the mission to return to it no more.

The eighth session was held in Moradabad, January 18, 1872, Rev. J. L. Humphrey, presiding. Dr. Maclay, superintendent of Foochow Mission, was present. Edward Cunningham, Wallace J. Gladwin, and Joseph H. Gill had been added to the mission. The year will be memorable for the liberal donations of Rev. D. W. Thomas and Eliphalet Remington, Esq., for the establishment of a Theological Seminary. The donation of Mr. Thomas amounted to $20,000, the largest ever given by a missionary, and that of Mr. Remington was for the sum of $5,000, to which the Board added $5,000. The year was saddened by the death of Rev. Melville Cox Elliott. He had come to India for his health, and entered the work, and rendered valuable service at Bahraich. He was the son of Rev. G. F. Elliott, of the East Maine Conference. On August 26th he joined, before the throne, his illustrious namesake, who fell in Africa.

The ninth session of the Conference was held in Bareilly, commencing January 16, 1873, Dr. T. S. Johnson, presiding. J. D. Brown had returned in good hope that he could resume work for a lifetime, and Rev. Benton H. Badley and Fletcher B. Cherrington had recently arrived to reinforce the mission. The orphanage, the schools, the manual labor, and the publishing depart-

ments, had all greatly expanded, and the work generally was prosperous.

The tenth session began at Lucknow, on the 7th of January, 1874, and was favored with the presence of Bishop Harris, who presided. At this Conference James Mudge, Daniel O. Fox, William E. Robbins, Albert Norton, Richardson Gray, M. D., Albert D. M'Henry, and Jefferson E. Scott presented themselves as transfers to the Conference. Messrs. Fox, Robbins, and Norton were designed for the work in South India, raised up under God by Rev. William Taylor. We find ten brethren sent forth as missionaries to the Bombay and Bengal Mission, of which work Rev. William Taylor was made superintendent. The great achievement of Bishop Harris, at this session, was the happy adjustment of the work under Mr. Taylor, by which it was brought into organic relations with the Methodist Episcopal Church. But for this that great and important work in South India might have been scattered, as was formerly the work of George Whitefield in Great Britain and America. At this same session Messrs. Humphrey, Wheeler, Wilson, and Weatherby were transferred to Conferences within the United States. On the 17th of May preceding Mrs. Mansell had gone to her reward, having vainly sought health by a return to the United States. The Conference was one of unparalleled interest. The presence of the Bishop, so long the eminent and energetic Corresponding Secretary of the Missionary Society, the presence of so many distinguished visitors from the United States and elsewhere, the return of Dr. Waugh, the numerous additions to the Conference, and the recent glorious outpourings of the Spirit of God in South India, all served to impart a very rare interest to this occasion. It marks an epoch of the mission.

The eleventh session met in Shahjehanpore, commencing January 6, 1875, and T. J. Scott presided. C. P. Hard, F. A. Goodwin, and John E. Robinson had just been transferred for the South India work. William Taylor was again present. Mrs. Wilson died on the 23d of May preceding, in Springfield, Illinois.

The twelfth session was held in Cawnpore, beginning January 13, 1876, D. W. Thomas presiding. The Conference had been reinforced. F. M. Wheeler had returned, and G. H. M'Grew, Milton H. Nichols, John Blackstock, Franklin J. Davis, W. E. Newland, and D. H. Lee were added, all but the first for South India work. Philip Phillips was also present, to cheer them with sacred song. Being the session immediately preceding General Conference, many things were to be considered. The Cawnpore School was resolved upon, H. Jackson, Principal. John D. Brown, suffering from paralysis, took final leave of the mission, and F. B. Cherrington returned to home work on account of the failure of his wife's health.

The thirteenth session began at Moradabad, on the 3d of January, 1877, Bishop Andrews, presiding. The General Conference had ordained that there should be two conferences in Hindustan, this one to be styled North India Conference, embracing the old mission field, and the other, South India Conference, covering the work under the superintendence of William Taylor. Messrs. Hoskins and Buck were absent in the United States on leave. The South India Conference was organized by Bishop Andrews in Bombay, on the 9th of November, 1876. The mission force was strengthened by the addition of I. F. Row and L. R. Janney, and by the coming of W. J. Gladwin. Henceforth they were two bands.

The North India Conference met for its fourteenth

session at Bareilly, on the 9th of January, 1878, J. H. Messmore, president. M. L. Bannerjea appeared as a transfer, but afterward located, and Mr. Hoskins returned from America. F. M. Wheeler took leave of the Conference on account of impaired health.

12. Schools.

In India every village, from time immemorial, has had its council of five, and its numerous functionaries, not the least of which is the school-master. The vernacular school has survived all changes through which the country has passed. In it the merest elements of reading, writing, and arithmetic are taught, and under native guidance no books were used. The literature and science of India are all locked up in the Sanskrit language, and, therefore, are inaccessible to the common people. Lord Bentinck conceived the idea of utilizing these schools, and training the school-masters, and Mr. Thomason, when he was Governor of the North-west Provinces, brought the scheme into operation. A number of villages were linked together in a *halka*, or circle, around a central school, under a trained master. This method was adopted by other governors, and at length developed into the system now existing, of which Lord Halifax was the author, embodied in the Great Educational Dispatch from the Court of Directors to the Governor-General of India, dated July 19, 1854, just two years before the founding of our mission. Universities were established at Calcutta, Bombay, and Madras, not for purposes of teaching, but to test the knowledge received in the subordinate schools, and to confer the degrees. All other schools, whether of the Government, of Churches, or of private individuals or associations, were to be affiliated with these universities, and to lead

up to them. These were the indigenous village schools, the middle-class *zillah*, or, as they are called in the North-west Provinces, *tasili*, schools, the high schools, and the colleges. When our mission was planted in India about 150,000 pupils were in these schools; now the number of pupils reported is 1,689,138.

The immense power of this educational force to destroy the reigning religions in India will appear by remembering that false science is every-where wrought into the fiber of their religious books and systems, and geography and astronomy are, therefore, fatal to them. As a part of this great educational system, Great Britain has been accustomed to grant aid to mission schools to the full amount of expenditure by the mission for that purpose. The annual appropriation of the Missionary Society of about $10,000 to schools has enabled us to accomplish about $20,000 worth of educational work. No objection is interposed by the Government to our conducting these schools as Christian schools, and the Bible, prayer, and religious teaching are fully introduced.

It has been found that the secular schools are fruitful of infidel results. Necessarily, the youth are unloosed from all their former religious moorings, and renounce the faith of their fathers; and if Christianity be not offered to them in its stead they drift out into shameless unbelief. Our missionaries in India have always regarded the schools as among their chief auxiliaries in the great work of recovering the land to God. The schools of the mission are of various grades, and have been originated in various ways, as necessity was indicated. We cannot pause to consider in detail the lowest schools, one or more of which is formed in every circuit, but some of the higher grade should be carefully considered.

1. KHERAH-BAJHERAH SCHOOL.—This was founded by Major Gowan, ever the unfailing friend of the missions in India. At the first session of the India Conference, in 1864, he proposed to give money to establish a Christian vernacular school at Bajherah. He remitted 500 rupees to the Conference for this purpose, and, in consequence, a building was erected and the school begun. The people of this village had afforded him personal protection during the mutiny, and this gift was a gratitude-offering on this account to them and to God, and to it the Conference heartily responded. Major Gowan had already secured substantial personal remuneration to those through whose fidelity to him his life had been preserved. The school was a monumental testimony of his gratitude, and is still prosperous, having good buildings, and being supported almost entirely by the endowment of the major, who has since reached the rank of colonel. The best of instruction is here offered, and a strong, intelligent Church is growing up around it, under the pastorate of our native preacher, Isaac Fieldbrave.

2. THE CENTENNIAL SCHOOL, LUCKNOW.—This is a boarding and day-school for Christian boys. Its history dates from the year 1866, the Centennial year of American Methodism. In that and the following year efforts were made by the members of the American Methodist Mission in North India to found a "Mission College" at Lucknow. The nucleus of an endowment was secured by a donation of 3,000 rupees, which the Lucknow mission had previously received from Major Gowan. The missionaries themselves gave upward of 1,100 rupees, and other donations increased the amount to about 10,000 rupees. This has been wisely invested, and at present yields an annual income of about 800 rupees, sufficient to meet the current expenses of the institution.

For various reasons the project was not carried out at once, and for several years but little was done. At last, in February, 1877, the demand for such an institution having become more general, it was opened, under the name of "The Centennial School." During the year 1877 it was attended by twenty-six boys, pursuing various studies in the vernacular and in English. The second year opened in February, 1878, and the attendance is already considerably in advance of last year.

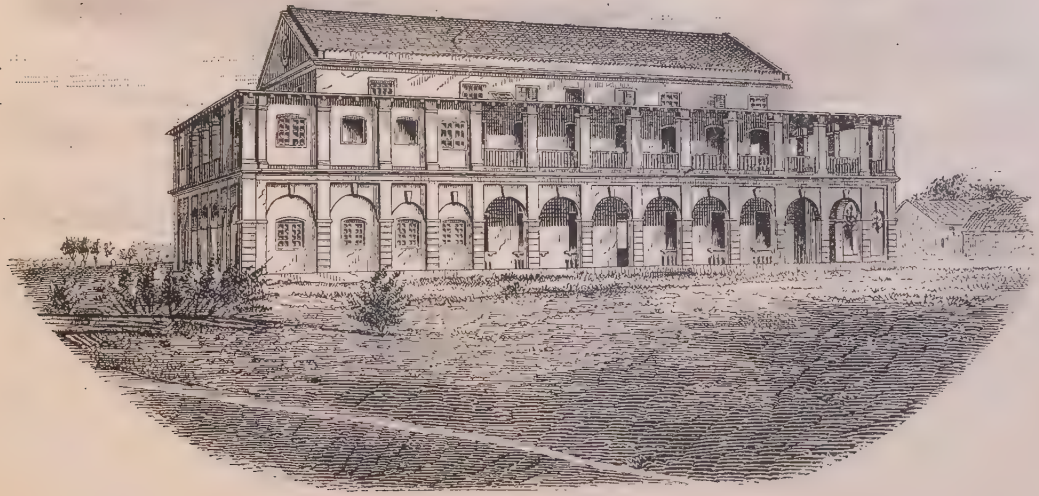
The aim of the school is to impart thorough instruction in the ordinary branches of study; to give especial attention to the moral training of the pupils; and thus to prepare them for the duties of life, and to be of special service to the native Christian community of the North-western Provinces and Oudh. Our native Christians are increasing in number from year to year, and the need of boarding-schools like this becomes more and more apparent. In a majority of cases the children of these people grow up surrounded by the most debasing influences. Many of them are obliged to attend Government schools near home, along with Hindu and Mohammedan children, by whom they are influenced to a greater or less extent. In the midst of such surroundings it is not strange that they learn many bad habits which even the home teaching cannot wholly counteract. It is safe to say that a lad's daily companions, from the time he is ten to the time he is eighteen years old, have much to do with forming his character. In many towns the native helper lives alone, or in company with but one or two Christian families, and hence the Christian children have very few opportunities for attending Sunday-school or Christian worship: in the boarding-school they have many such advantages, and, therefore, acquire a much more intelligent view of the

duties of religion, and the value of the Church and the means of grace.

So far as we are aware, this is the only school of its kind in the North-western Provinces and Oudh. That it will prove a boon to our native Christian families none can doubt. As it now is, many parents, with the desire of having their children removed from the debasing influences of the bazaar and heathen neighborhoods, have placed them in some orphanage to be educated—the best they can do, but not so satisfactory as a good boarding-school. To accommodate the people for whom the school exists, the rate of charges is very low, only five rupees *per mensem*. The desire is not to make money, but to educate as many boys as possible, and as well as possible.

3. CAWNPORE MEMORIAL SCHOOL.—This school is located in the city which was the scene of the horrible massacre of 1857, and hence its name "Memorial." It has a population of whites and half-breeds amounting to tens of thousands. It was one of the centers of operation in the north for William Taylor, and the necessity of a school was forced upon the attention of our missionaries and friends. Dr. J. H. Condon became the leader in an attempt to originate a school for these people, which should furnish a first-class education up to the requirements for the entrance class of the Thomson College at Roorkee or for the Calcutta University, that would be self-supporting when buildings were provided, and that would lend its aid to win that mixed population to Christ.

The India Conference in 1873 sanctioned the opening of the enterprise—without buildings and without funds. So great was the demand that pupils came forward, and in private houses over one hundred boys and



Cawnpore School, India.

girls were soon being taught. The British Government, according to its rules of aiding schools in part, gave $150 per month for teachers; the rest was supplied from teachers' fees. The projector of this enterprise hoped for large aid from the Missionary Society toward the building, which it was not able to give. In 1876, however, a comparatively small appropriation ($3,000) was made, and with this as a nucleus, the committee, in one way or another, were enabled to provide for the claims so sorely pressing the institution. They collected the six thousand rupees which the school had exceeded its regular income, and also made additions to the buildings costing nearly three thousand rupees, this being actually necessary to take in the increased numbers. The debt on the building was also reduced to about nine thousand rupees.

The property is worth not less than forty thousand rupees. This is a grand school, a real mission field, influencing the heads and hearts of one hundred boys, and more than half that number of girls, who will have much to do within the next few years in molding the character and fortunes of millions in India.

4. Theological School.—The necessity of training men for the gospel ministry exists to a greater degree in India than, perhaps, in any other pagan country. Brahminism, the religion of one hundred and seventy millions of people, is a many-sided, pliable system, that seeks to adapt itself to all temperaments, conditions, characters, and classes. It has forty millions of adherents in India. Mohammedanism ranks next in influence and numbers to Brahminism. This creed has borrowed so extensively from the truths of Old and New Testament Scripture and from Jewish tradition, that, as a system, it has acquired a plausibility not accorded to idol-

atrous systems, and yet, judging from its fruits, no form of error is more subversive of true piety and morality; for in no religion do its adherents sink to lower depths of vice and degradation. Acknowledging the Scriptures of the Old and New Testaments, this system claims they have been corrupted and abrogated, giving place to the Koran. Confessing Christ as a prophet—one whose authority has passed away, however—as the divine Son of God and Saviour of the world his name is despised and hated with all the bitterness of Mohammedan souls. Christians believing in the Trinity are classed with polytheists, while the Moslem is the worshiper of the one true God over all, blessed forever. In his proud exclusiveness "the follower of the prophet" has no respect or place in his heart for the system or disciples of the Nazarene. Practically, the Mohammedan ignores the connection between religion and morality. He may be the most rigid devotee, and yet guilty of the blackest crimes. To carry the Gospel to such a class requires men of broad and well-trained intellects; men drilled with special reference to the views and prejudices of those they would reach and save, as well as men with the grace and power of the Gospel in their hearts and exhibited in their lives.

Again, the wave of intellectual life sweeping over the land has driven thousands from the moorings of their old faith. They are drifting and tossing upon the sea of skepticism and unbelief. Scarcely a form of error has in modern times cursed Western Europe that has not been transplanted to the plains of Hindustan, and that is not there doing its work of moral desolation. India is now, and is likely to continue for not a little time to come, one of the world's great battle-fields of ideas, if not the greatest. In view of all these facts, the

Christian preacher in this land, whether foreign or native, ought to be an able minister of the New Testament.

The necessity of trained native preachers was felt at an early period in the history of our India Mission, and hence the necessity of an institution where the requisite training might be imparted. As this could not be provided at once, the most effective substitute available was accepted, and as extensive a course of study as circumstances would admit was prepared for those to be employed as native helpers. For those who simply rose to the rank of local preachers—who, however, gave their time to the work of preaching—this course covered a period of four years. For those becoming members of the annual conference, rising to the order of elders, there was prescribed an additional four years' course. Taking into consideration the examination to be prepared for in order to "admission on trial," the entire course extended over about nine years.

In 1865 a theological class was organized in connection with the Boys' Orphanage, by Dr. Johnson, which was maintained three years. It contained thirteen students, who deemed themselves called to preach. This effort was attended with encouraging results, but, owing to the limited number of missionaries, the extensive work in Shahjehanpore was left in the hands of one man, and this class had to be abandoned for want of time to impart instruction.

At the session of the Conference in January, 1872, Rev. D. W. Thomas, a member of the Conference, as we have seen, very generously proposed to give $20,000 as the beginning of an endowment for a theological seminary for the training of native young men for the ministry; the seminary to be located in Bareilly, and to be under the auspices of the India Mission Conference. The gift

was very thankfully received, and Mr. Thomas was appointed principal of the prospective school, with instructions to organize the first class as soon as circumstances would justify, which was done on the fifteenth of April following, with sixteen students. During this year Eliphalet Remington, Esq., of Ilion, N. Y., made the donation of $5,000 toward the endowment of this institution, and the Mission Board of New York granted $5,000 more for the erection of suitable buildings.

At the close of the year the first class of young men passed an examination that reflected much credit on their instructors and themselves, and augured well for the future of the institution. After the Conference of January, 1873, Mr. Thomas returned to America on furlough, and was appointed by the Conference agent of the seminary, with instruction to secure an increased endowment for the institution. To this end he labored with much zeal and earnestness during the two years of his absence from the work in India, and increased the endowment to $55,480, and the building fund to $10,250. On Mr. Thomas' departure to America Rev. T. J. Scott, D.D., was appointed to the Seminary, which position he filled with marked efficiency and success until Mr. Thomas returned, in January, 1875.

In 1873 there were seventeen students, and in 1874 twenty-eight. At the close of the latter year the first class was graduated, numbering eleven.

In 1875 Rev. J. W. Waugh, D.D., was appointed as senior professor in this institution, and Rev. John Thomas, a native member of the Conference, as teacher. The number of students was thirty-two.

In 1876 a new building was erected, costing $6,000, and, late in the year, was dedicated by Bishop Andrews. This now affords ample accommodations for the classes,

library, and seminary chapel. During this year there were thirty-four students, and a class of eleven graduated.

In January, 1877, Dr. Waugh was removed to take charge of the English Boys' School in Cawnpore, and the work of the seminary was left in the hands of the two Brothers Thomas. There were thirty-one students during this year, and a class of four went out to enter the work of the ministry. In January, 1878, Rev. T. J. Scott was reappointed to the seminary as professor. The other members of the faculty remained as before.

Commendable effort has been made to have the course of instruction as thorough as circumstances permit. A committee was appointed in 1872 by the Conference to devise a course, and to report at the following session. The scheme, as then adopted, has been improved as experience and observation have led the instructors and examiners to see was wise and profitable. Below is given the course as it now stands.

Preparatory Studies.—Applicants for admission into the theological seminary must pass a satisfactory examination in the common branches of vernacular education, as Urdu or Hindi Grammar, Geography, Arithmetic, History of India, and Catechism No. I. of the Methodist Episcopal Church.

First Year.—Exegesis, Old Testament as far as Psalms; Sacred Geography; Biblical Archæology; Natural Theology; Logic and Rhetoric; Hindu Mythology.

Second Year.—Exegesis, Old Testament, Psalms and Prophecies; Ecclesiastical History; Systematic Theology; Moral Science; Homiletics; Hindu Philosophy.

Third Year.—1. Exegesis, the New Testament. 2. Polemical Theology, (*a*) The Mohammedan Controversy; (*b*) The Hindu Controversy; (*c*) Brahminism. 3. Practical Theology, (*a*) Constitution and Polity of

the Christian Church; (*b*) Discipline of the Methodist Episcopal Church; (*c*) Pastoral and Evangelical Work. 4. Mohammedan Philosophy and Religion. 5. Hindu and Mohammedan Sects.

Exercises in sermonizing and public speaking, and reading the sacred Scriptures, throughout the course. Persian, Arabic, and Sanskrit continued throughout the course for classes that may be formed in these languages. Classes in Greek and Hebrew are formed for students who may be thought competent. Throughout the period of study these students are expected to preach in the city and surrounding villages, thus giving them constant practice in their life-work.

13. Medical Instruction.

In the late general conference of Protestant missionaries of China, Dr. Kerr, long of Canton, China, made some very sharp points on the scope of medical missions in China, and they apply to all the non-Christian world. He points out that—

1. All semi-civilized nations are ignorant of anatomy and physiology; have false notions of structure and function; and have the most absurd theories, and ridiculous anatomical plates.

2. They do not know the nature of disease. The planets, fire, air, earth, wood, and water, and other similar substances, are supposed to cause sickness.

3. Medicines are but poorly understood. Dragons' teeth, fossils, bones of tigers, pearls, and deers' horns are considered as of medicinal value, as they are related to the influences specified.

4. Surgery is but little understood. The Chinese have traditions of operations performed by ancient mythical surgeons; but previous to the advent of Euro-

pean surgeons no Chinese would even puncture an abcess, or remove the simplest tumor.

5. Midwifery is a department where the most absurd theories prevail. In such a vast population hundreds of cases occur every year where both mother and child are sacrificed for want of proper knowledge and skill. If the statistics of death from this lack of ordinary science, for a hundred years, in a country so populous as China, were collected, what a fearful picture would it make!

6. Superstitious notions and practices control and prevent medical practice. Idols, astrologers, fortune-tellers, are called to expel disease-spirits; charms, amulets, gongs, fire-crackers, to frighten off the ghost, when the physician and simple remedies should be resorted to.

7. There is most marked ignorance of infantile hygiene and disease. The mortality among children is great. There is a low sense of moral obligation about child-life.

8. There are no laws to conserve public health; no sanitary arrangements by the authorities; no isolation of contagious disease; no drainage; no removal of offensive substances.

9. There are no benevolent institutions for the sick and afflicted. "It is a remarkable and significant fact," says the doctor, "that in no land on the face of the earth, where the Christian religion does not prevail, are there any hospitals or asylums for the poor who are diseased in body or mind. In China there are thousands who perish annually in the streets of her great cities from disease, starvation, and cold; and there is reason to believe that the insane are often made away with when they become troublesome."

All this is as true of India as of China.

During the first term of service of Rev. J. L. Humphrey as a missionary in India he became deeply impressed with the use that might be made of a knowledge of medicine in the work of the mission, and gave himself, as far as possible, to the study of medicine. Absence in the United States on leave gave him still greater opportunities, which he diligently improved, and at length graduated in medicine. He had learned,

1. That India is a malarious country, and all the diseases incident to such a country and a tropical climate are found there, not only as epidemic but endemic. He says, "I had no idea of the amount of sickness that prevails among the people until I began to be known to them as a doctor."

2. He also learned that the people of India have a good degree of confidence in our therapeutics, and implicit confidence in our surgery; and that they have confidence in a man that deals kindly and judiciously with them, even though his medicine in many cases may not seem of much avail.

3. He learned, further, that medicine is considered a part of the education of a Brahmin who devotes himself to the priesthood. So their priests are usually their doctors. This is especially true among Hindus. It is in harmony with this idea of a Hindu for a minister or missionary to be a doctor; that is, it does not detract from, but rather adds to, his sacred character.

These three considerations, when carefully considered by Dr. Humphrey, convinced him that India afforded a fine field for medical missionaries. Where there is a large amount of sickness doctors are usually welcome, whatever may be said of them under other circumstances. Ordinarily it is not difficult to gain the confidence and love of this people, especially when they are

approached by sympathizing friends, and at the same time with some skill to treat their maladies. Many of the people, especially in our earlier history as a mission, took for granted that missionaries knew how to treat them for every kind of sickness, if they would only take the trouble to do so. When they did not, the inference was that they did not care to do so. "It is easier," they would say, "to be a '*bolne wala*,' (a talker,) than to come to us and give us medicine, and word over us when sick." This grew out of their idea that every priest is also a doctor, which they infer to be the case because the Brahmins claim to heal the diseases of both body and soul.

There had been several medical missions in Southern India, under the auspices of the American Board. In Central India there was one at Jeypore, under the charge of Dr. Valentine. There was, also, one in Cashmere, under the direction of the Church Missionary Society. One of our own missionaries, Dr. T. S. Johnson, was a graduate in medicine, but he had never given much attention to medical matters in the mission, but devoted himself fully to the regular work of a missionary.

Upon the return of Dr. Humphrey to India, in 1868, he found that Dr. Corbyne, civil surgeon of Bareilly, had undertaken to instruct a class of midwives, who were in practice in the city. The idea was entertained of instructing some of the older girls in the orphanage, at that time under the charge of Mr. and Mrs. Thomas. Dr. Corbyne had proposed that they be permitted to join his class, but this was not thought advisable; but Mr. and Mrs. Thomas believed it very desirable that something should be done in the way of training and educating these girls, or, at least, a few of the best and most intelligent of them, in medical science.

Soon after Dr. Humphrey became settled at Nynee Tal, Pundit Nund Kishore, a native official of the Kumaon District, urgently requested him to undertake the organization of a female medical class, with a view to educate some intelligent native Christian women to practice among their sex. The seclusion of the better class of females very largely debars them from medical assistance from male practitioners. Hence the more intelligent among the native gentlemen of that part of the country at once took a deep interest in the subject. The pundit became personally responsible for all expenses, and the class was begun.

From the middle of April to the end of October a class of seven females and five males were under training, and at the end of the season five of the former and three of the latter were passed as native doctors by a medical committee. Others graduated after this, and Dr. Humphrey held a fatherly supervision over their practice. Four of the women reported the first year to him in part that they had treated for general diseases of women and children four hundred and twenty-four patients, and fifteen cases of parturition. They had set three broken bones—two humeris, one clavicle.

Dr. Humphrey assumed this work in addition to his duties as a medical missionary. He had the charge of seven different dispensaries, and gave treatment during the year to 24,652 out-door patients and 341 in-door, and performed 21 capital surgical operations, and 411 minor ones. The next year Dr. Humphrey's patients exceeded 35,000.

The eminent success of Miss Dr. Swain has already been referred to. Upon her arrival in India it was thought proper to associate her with the Orphanage, and she at once commenced teaching a medical class, con-

sisting of fourteen Christian young women. In this great work, as in the case of Dr. Humphrey's class, native gentlemen took great interest, and contributed freely the necessary funds. The young medical students made good progress, and two of them were appointed each week to take charge of the sick in the Orphanage, and some of these occasionally accompanied Dr. Swain in her visits to her outside patients. They also looked after the sick in the Christian village.

Among those who highly appreciated these efforts to furnish medical attendance to the women of India was His Highness, Nawab Mahmed Kulb Ali Khan Bahadur, of Rampore. The mission determined to attach to this medical school a hospital, and approached the Nawab, proposing a negotiation for his premises for this purpose. With promptness and a munificent generosity he arrested the conversation by presenting the estate as a free gift. Thus, quite completely equipped, this important feature of the work entered upon a new era. In 1870 Miss Swain made 250 professional visits, and treated 1,225 patients at her bungalow. A new building, a cut of which embellishes this volume, was erected with funds supplied from both sides of the ocean. The hospital and dispensary work has been continued until now without interruption, and for most of the time there has been a medical class. At a proper period of advancement, upon certificate of three medical gentlemen, the students have been graduated and authorized to enter upon the practice of their profession. Wherever they went with the skill they had acquired they bore also balm for sin-sick souls, and God blessed them. Our list of missionaries will present the names of several accomplished female physicians, sent out by the Woman's Foreign Missionary Society, who have done heroic work

for their sex in India, and all of them have promoted, more or less, the medical education of women, of which we are now specially writing.

For several years Mrs. Parker, who had labored faithfully among the women and children of Moradabad, urged the appointment of a medical missionary as a means of opening the doors of the homes of the higher caste, which had heretofore been closed to Christian teachers.

In 1874 Miss Julia Lore, M.D., daughter of Rev. D. D. Lore, D.D., was appointed by the Woman's Foreign Missionary Society to India, and on her arrival was sent, by the Conference of January, 1875, to Moradabad. She found a very creditable work had been commenced, under Mrs. Parker's superintendence, by Shulluk, a graduate of Dr. Humphrey's medical class, and Jane Plumer, one of Dr. Swain's class. These native Christian women were faithful in the discharge of duty, and had no lack of opportunity to work among the sick of the lower classes, presenting Christ as the true Saviour wherever they went.

The arrival of a medical missionary from America, however, was hailed with joy by all the workers, and caused greater developments of the work.

Immediate steps were taken to open a dispensary in the heart of the native city. Much difficulty was experienced in obtaining a suitable building; but at last, on March 15, the long-wished-for dispensary was opened, and the doctor and her two assistants sat patiently waiting day by day for a week. At the end of that time the first patient appeared—a little boy, accompanied by his little sister and their nurse, from a house on the opposite side of the street. Soon the existence of the dispensary and the presence of the doctor became known,

and patients in large numbers came to be healed. Then the doctor was called to visit patients in families, whose customs forbade their appearing in the street. One of these, a young Mohammedan lady, said to Miss Pultz, who had charge of the zenana work, "Sometime ago we heard of you, and wished to send, but our friends would not consent. One day I became suddenly ill. They were much alarmed, and called the 'doctor Miss Sahib.' Under her treatment I soon recovered, and since that time they have been quite willing that you should come to our house." She said she had never seen a sahib, and that Miss Lore was the first foreign woman she had seen.

From this time doors were opened and opportunities offered for the direct teaching of the Gospel, more than could be attended to by the few faithful women employed by the Society. Gradually prejudices disappeared, fears were allayed, and, although baffled in attempts to heal the suffering bodies, through the ignorance, superstition, and fanaticism of the women, yet the doctor rarely failed to make the impression that she came to them in kindness, and for their own good. On discontinuing purely professional ministrations she was almost invariably besought to continue her visits.

During nine months of this year, that is, from March to December, eight hundred and forty patients were treated at the dispensary, about one hundred houses were visited, averaging three patients to each house, besides four hundred cases in the Mission Compound.

Dr. Loch, the civil surgeon of the station, gave valuable aid and encouragement, and through him a grant-in-aid was obtained from the Government of a supply of medicines and stores.

At the close of 1876 the report states that, "with in-

creased familiarity with the people in their daily lives and habits of thought, came increased opportunities for more direct missionary effort. The visits of the doctor have, in many instances, opened the doors of the zenanas to the Bible women, and in this way regular instruction is now being given in some families of the highest caste."

During the hot season many visits were made in all parts of the city, and to all sorts of people. Instead of being received with suspicious glances, and kept at a careful distance, as formerly, the doctor was welcomed with affectionate embraces, and, in some instances, with a request to hear more about "the new religion." One old woman always called her "daughter," and would sit, with tears in her eyes, listening to the singing of bhajans—Christian hymns set to native tunes.

The report for 1876 gives 1,174 patients at the dispensary, to whom 2,392 prescriptions were given. About the same number of patients were visited at their homes as during the previous year, and in the Mission Compound there was an average of four or five patients daily.

During the scarcity of the year 1877 there seemed a greater opportunity than ever to give needed help to many who were suffering for want of food and raiment. They came for medicine, but it was evident the trouble lay in having but one scanty meal a day; so all funds that could be so devoted were given to supply food to the hungry, and in many instances hearts were touched by the superior benevolence of Christianity.

Grace, a daughter of Shulluk, has commenced the study of medicine, and has already become very useful in compounding medicines, and in keeping the dispensary records. She seems thoroughly to love her chosen work, and to be in earnest to improve every opportunity for increasing her knowledge.

As time is of little value to heathen women, much opportunity is given to converse with them of the living and true God. Many are truly convinced of the folly of idol-worship, and their hearts long for the peace that comes from believing in Jesus; but not many have the courage to profess their faith, knowing it would be followed by banishment from home. But the dawn is breaking; a wonderful change has taken place in public opinion, much of it, doubtless, owing to the influence of the medical missionary sahib.

6. Sunday-schools.—Direct access to the children of India in the path of missionaries was at first impossible to any considerable degree. A strong desire for education, however, was rapidly spreading over the country among nearly all classes. Parents saw something better for their children than had been their own lot, could they but secure mental culture. The missionaries took advantage of this new and rising intellectual life, and opened schools for secular instruction, to be given gratis, or for a small consideration, provided they should be permitted at the same time to give the children a training in the truth of the Holy Scripures. With considerable fear and hesitation parents permitted their children to come, but their fears wore away to a great extent, and the children were permitted to use the Bible as a text-book, to learn the Catechism, and to listen to prayer and preaching from the missionaries or native ministers. In most places, however, some degree of reserve was necessary for a little time, until the children and parents might become familiar with the mission agents and their motives.

Thus far there seems to have been comparatively little thought in other missions than our own of trying to do more for these children and young persons than

to impart regular religious instruction in the day-school. From the Allahabad Missionary Conference report (1872–73) we learn that previous to that time no systematic effort was anywhere made by the representatives of the different societies, with the exception above noted, and that individual labor in this department was very rare. There has been some slight improvement since that date, and the Sunday-school spirit is apparently rising. The recent establishment of an Indian Sunday-School Union and an Indian Sunday-School Teachers' Journal will, no doubt, help forward this good work throughout the land. And still ours is the only mission in India generally and systematically employing the Sunday-school as a regular mission work among heathen and Mohammedan children. Moreover, with our own missionaries this is a comparatively new departure.

From the first the children of native Christians, and those gathered into the orphanages, were afforded all the advantages of the Sunday-school, and those attending the heathen and Mohammedan schools were encouraged to attend them, but without much success. As early as 1865 two or three bazaar Sunday-schools had been organized, and there seemed to be a feeling among some of the missionaries that this might yet become a prominent and fruitful department of work. The Conference of that year urged that effort be made to establish other such schools. But there was no special movement in this direction until the year 1871. Rev. T. Craven, while a student, had received an extensive training in mission Sunday-school work in Chicago, and had been very zealous and successful in that department. In January, 1871, he was appointed to Lucknow, and placed in charge of the school work. As he moved

about among the schools of that city the Sunday-school fire burned in his heart. He thought, prayed, consulted his brethren concerning the matter, and finally decided to try the plan of assembling these school-boys on Sunday for the purpose of organizing them into Sunday-schools. Some of the more timid mission workers were suspicious, and fearful that the effort might not only prove a failure, but result in much loss to the day-schools. But the counsels of the more venturesome prevailed. The announcement was made in the schools, and the boys were all invited to come out to the Sunday-school. A large number came. An effort was put forth, with most gratifying results, to make the exercises lively and interesting. The boys were eager to come back the next Sunday, which they did in increased numbers. Soon all the mission schools of the city were organized into Sunday-schools, and from that time until the present the work has gone on in Lucknow with unabated interest.

This new feature of missionary effort soon extended to other stations, and was introduced without special damage to any of the interests of the week-day schools. The good work spread until almost, if not quite, every mission school within the bounds of our mission field had become a Sunday-school. At the close of 1870 there were reported 35 schools, 107 officers and teachers, and 1,177 scholars of all ages. These scholars were generally Christians—children or adults. At the end of 1875 there were 153 schools, 353 officers and teachers, and 6,751 scholars. The number of pupils in the day-schools at the end of 1875 was 8,093, thus indicating that quite a large proportion of these children attended the Sunday-schools. Since this date there has been a slight falling off in the Sunday-schools, the number on

the roll being 6,049 at the end of 1877. Two facts explain this: First, Two stations, formerly reported in this Conference, have been attached to the South India Conference; Second, The number of day-schools has been materially reduced in consequence of the decrease of appropriations by the General Conference. At the close of 1877 there were 6,575 in the day-schools. Thus it will be seen that the decrease in the day-schools considerably exceeded that in the Sunday-schools.

Large numbers of children are receiving an education in Government schools, and there are some hopeful indications, in a few places, of gathering them into Sunday-schools. If access be gained to this class, this work will assume proportions vastly beyond any thing seen as yet, and its importance will be more than correspondingly great, as it will bring Christian truth in contact with minds being rapidly driven from their moorings as regards religious faith, while nothing is provided to supply the loss occasioned, and they are left to drift out upon the sea of uncertainty, doubt, and infidelity. Among those thus educated may be found to-day all forms of European skepticism and unbelief.

In 1873 the "seven years' course" was adopted, and has since been translated and published for use in these schools. At the same time a Sunday-school paper, the "*Khair Khwah i Atfal*," (Friend of Children,) was started in both Urdu and Hindu. This has added much to the interest of the schools. The exigencies of the case have, also, demanded a far more extensive supply of Sunday-school requisites, and the efforts to meet this demand have met with great encouragement. With the Sunday-school papers, the "Lesson Hours," the increased list of books adapted to all able to read, pictures for those not able to read, illuminated texts, cards, tickets,

etc., the Sunday-school worker is much better prepared to win and hold the interested attention of all classes brought into these schools. The singing is, moreover, possessed of much interest to the children, and they learn gladly to sing the many beautiful Christian songs already in use in their native tongue.

A feature of much interest to the children, also, in these schools, is the annual picnic. An hour and place are appointed for all the Sunday-school children of a city to meet, and they are formed by schools into a procession, sometimes numbering eight hundred or a thousand, and then march through the city, singing the songs they have learned, bearing banners inscribed with gospel texts, away to some grove where swings have been prepared, and sweetmeats are to be distributed. These are rare occasions to the children, and, doubtless, an impression for Christ is made, not only upon the minds of them, but also upon the minds of many of the beholders, who, with wonder, gather to see what means this new thing under the sun.

14. The Orphanage.

Numerous monuments of rare interest have come down to us, representing the glory of Mohammedan and Hindu rule, but not one contains a thought calculated to relieve the wants, mitigate the sufferings, or improve the condition of humanity. They consist of temples, tombs, towers, mosques, royal palaces, and the like. Christian civilization, however, has dotted all India with schools, dispensaries, hospitals, asylums, and almshouses. Prominent among these stand our orphanages, which we place under the category of schools. The children in these institutions are instructed daily in the Scriptures, attend prayers each day, are all pupils in the Sun-

day-school, and are regularly trained to all the means of grace. These labors have not been lost; nearly all the larger children are members of the Church, and a very fair proportion of them are an honor to the mission. The boys are not only provided with school advantages, but likewise with a reading-room furnished with books and papers suited to their years. They are trained, also, to useful trades. Five hours a day they spend in school, and three hours at their trade. Those, however, showing less aptitude in the acquisition of education are required to spend six hours in the shop and less time in school.

The girls are instructed in cooking, sewing, housekeeping, and needle-work, in addition to the practical education afforded them in the schools. Numbers of them are also trained as zenana teachers.

The boys generally provide themselves with wives from those educated Christian girls of the Girls' Orphanage, and so constitute Christian households.

Up to 1877 one hundred and five boys had been sent out, and of this number, one hundred and one were doing well in regular employment. Nearly all are heads of families. Fifty-seven, in all, died while still in the orphanage, numbers of them in the triumphs of faith.

This work, as might be anticipated, has not been without its trials and discouragements. Sixty-two, up to the year just mentioned, had been expelled, or had run away, from the Boys' Orphanage. Of these, however, seventeen had been inmates of the institution but a very short time. Twenty-seven of them were of the boys brought to the school when it was first filled up so rapidly by the famine. Of those who have had a regular course of training only two are failures. Those who are doing well are not all remarkable men, yet, as a

rule, they are among the best and most intelligent men of the circle in which they move. Like difficulties have not been experienced in the Girls' Orphanage, and rare, indeed, have been the instances when girls have turned out badly. The number of girls sent out has considerably exceeded that of the boys. For years past these institutions have been visited frequently with revival influences, and there have been numerous clear and sound conversions.

From these orphanages have gone out quite a large number of mission helpers, and not a few of them are valuable and successful. Two of the eight native preachers now connected with the India Annual Conference were trained in the Boys' Orphanage. They are both men of mark. Horace J. Adams was admitted to the institution when a small boy, some twelve years since. After a careful training he went out as a preacher. He began his work in a humble way, and was soon afterward appointed to the out-station of Tilhur, in the Shahjehanpore work, where he remained until the latter part of 1871, when he was sent to the Panahpore Christian village as native pastor. While in Tilhur numbers of inquirers had gathered about him, and some had become Christians. He became a man of influence in the community, and was highly respected. When it was noised abroad that steps had been taken to remove him from the place, a petition was drawn up, to which was appended a long list of names of the prominent Hindus and Mohammedans of the place, and sent to the missionary in charge, urging that he be permitted to remain among them. When he took his departure a large company gathered to bid him farewell, and numbers of heathen eyes were wet with tears over the departure of a Christian teacher. His services were required in

Panahpore. This was looked upon as a very difficult and responsible position. But since his first appointment there he has continued to labor until the present time with great acceptability and marked success. Throughout the period of his ministry there has been a continuous and encouraging improvement in the religious experience and moral *status* of the people composing the little community. The final success of this village as providing a home for homeless followers of Christ, and as an evangelizing agency in the region where it is located, is, perhaps, no longer an experiment; and no one man since its founding has contributed more to the success already attained, or that in prospect, than Horace J. Adams. He is of meek and quiet spirit, mild and gentle in all his intercourse with the people, and yet inflexible in his convictions of right and duty. Considering the relation which the pastor here sustains to the temporal interests of the people, standing between them and the party receiving the taxes, and furnishing the funds to open the new land of the village, these are qualities of rare worth, and indispensable to success. He is, further, a man of deep religious experience and of remarkably strong faith. Once a little daughter of his was so ill that the physician declared she would die. The father, with a heavy heart, went to his closet, and, kneeling down, began to plead with God to spare her life. As he wrestled his faith grew stronger, and his heart was soon filled with comfort and assurance that the child would recover. He declared this to the Mohammedan physician, and to the astonishment of all who were waiting to see the little one breathe its last, the death-angel took his departure, and the child was soon well again. Mr. Adams is a young man of thirty-two, and gives promise of many years of usefulness. As

a preacher he is sound and earnest, and knows how to lead souls to Christ. He was admitted to the Annual Conference in 1873.

James Gowan, the other member of the Conference who received his training in the orphanage, is a young man of about the same age. He belongs to the sturdy race of the mountains. He was sent to the orphanage by Colonel Gowan, as elsewhere mentioned in these pages. After receiving his training, he was sent as a teacher and preacher among the same mountain people. He soon commanded universal respect. He was admitted to the Conference in 1876, and is now very usefully connected with the Nynee Tal work.

John Rogers was trained in an orphanage, though not our own. He was received into the Secundra Orphanage, Agra, at the age of eight years. Here he completed preparation for the Calcutta University Entrance Examination. He went out first as a teacher, but, feeling the prophetic fire in his heart, he left this more lucrative employment and entered the ministry. He came to our mission in 1866. For some years he taught and preached. After our Sunday-school work began among Hindu and Mohammedan children, and the Berean Lessons were introduced, he rendered efficient service to the mission by translating and preparing them for the press. He, likewise, edited the Urdu Sunday-school paper, "*Khair Khwah i Atfal*," which was also published in Hindee, and had an extensive circulation. He also wrote several books, some of which will, doubtless, long survive in India Methodist literature. In 1873 he gave up his school work again, that he might devote himself more fully to the work of proclaiming the Gospel. He was appointed pastor of the native Church in Moradabad. As a teacher he had received a fair salary,

but accepted as pastor what the society might be able to pay him, which was about one third less than he had received as teacher. He served this society for some time with great acceptability, and was then sent to the native Church in the city of Lucknow. About this time, however, consumption claimed him as its victim, and on July 28, 1876, he passed away in great peace to be with Christ. He had been admitted to the Conference in January, and was regarded as a rare man, as a gentleman in the best sense of the word; a Christian of irreproachable character; a preacher clear, sound, instructive, and interesting, upon whose ministry the missionaries esteemed it a coveted privilege to wait.

There are many others from our Boys' Orphanage who have not as yet attained to membership in the Annual Conference, who are, nevertheless, ornaments to the India Church, and, in a lower rank of the Methodist itinerancy, are making their impress upon heathenism. There are others employed as teachers, colporteurs, and writers, who are doing nobly for the cause of Christ in India. The same is true to a considerable degree of those who follow trades, are employed as servants, or cultivate the land.

The Girls' Orphanage, also, furnishes quite numerous examples of successful workers for Christ. Mention can be made here of but one or two. In the early history of our mission a little girl, at the point of perishing from the terrible famine then prevailing, was brought to Mrs. Parker in Bijnour. She was so reduced that nothing but the most careful attention saved her life, and she was sent to the Girls' Orphanage. Here she grew to young womanhood. When of proper age she was married to Horace J. Adams, and has become a shining light in the Church. In the village where her husband

serves as pastor she is ever a worthy example to all her Christian sisters. She gathers them daily for Scripture reading and prayer, and regularly serves as their teacher in the Sunday-school. They are constantly under her watchcare. She has been seen, with tears flowing from her eyes, pleading with them to become more earnest Christians. Her labors have not been in vain. Much improvement is clearly observable among the women in the village.

During another of these famines a little girl was found ready to die of hunger, and was sent by the magistrate to the orphanage. After the usual training she was married to one of the native preachers, and went out as one of the mission workers. It so happened they were sent to the same region where she lived when a child. Old, familiar scenes revived old memories. She recalled the name of the village where a brother was formerly living. Inquiry was made, and the brother found. She sent him word to visit her. He did so, and heard her story. The Gospel she brought to his attention impressed him. She was taken to spend some days with her relations. She resolved not to rest until her people should become the worshipers of the true God. During the following year she had the pleasure of seeing six of her kinsfolk baptized, including this brother and his wife; and she looks for the others to follow. It is scarcely two years since that long-lost brother was found.

The Boys' Orphanage, upon Mrs. Downey's marriage, in 1861, was put in charge of H. Jackson. J. W. Waugh succeeded him for a few months, and the Orphanage removed to Shahjehanpore. Mr. Messmore was in charge till 1864, succeeded by Dr. Johnson till 1872, and he by P. M. Buck till 1876, when sickness drove him to

America. Rev. A. D. M'Henry was sent from Bijnour to supply the place until the Conference in the following January. At this Conference Rev. H. Jackson was appointed to the orphanage; but sickness compelled him to go to the mountains in June following, and the place was filled by Rev. F. M. Wheeler until the next Conference, in January, 1878, when Rev. T. S. Johnson, M. D., recently returned from America, was reappointed to the charge of it. This orphanage has been again filled to overflowing by the famine, and the present number is probably not less than three hundred.

The Girls' Orphanage was placed under the superintendence of Rev. D. W. Thomas in January, 1863, and he remained in charge until the end of 1871. Under his efficient management and that of Mrs. Thomas every department of the institution was greatly improved. They left it in every respect in a flourishing condition. Rev. C. W. Judd was in charge of the institution during 1872. On his removal to Nynee Tal, in January, 1873, Miss Fannie J. Sparkes, of the Woman's Foreign Missionary Society, was appointed to the place, and remained until the end of 1876, when impaired health compelled her to return to the United States. She managed the institution with marked efficiency, and left it in excellent condition. Miss M. F. Cary succeeded her, and still remains in charge. The number of the girls at the beginning of the year 1878 was 172.

15. Mission Press.

Rev. James Walter Waugh was the founder of our Mission Press in India. He was a graduate of Allegheny College, and of the Garrett Biblical Institute, and was, also, a practical printer. There was a vast work

before him in India. The literature of that land is so great that it is the task of an ordinary lifetime to form even a tolerable acquaintance with it, and it is the privilege of the learned classes only to do so; the lowest classes being not only prohibited from learning to read most of this literature, but precluded, on pain of present and future punishment, from even hearing it read by others. Here were, then, within the bounds of our own mission, seventeen millions of people almost entirely without a vernacular literature, and very few of them could read what existed about them in the Sanscrit and other learned languages. The condition of the people was somewhat analogous to that of the masses of Europe when Latin was the general literary language. The issues of the press were, however, not merely designed for the people within our own territorial limits, for the Urdu and Hindi dialects of the Hindustani language, in which it issued its publications, are widely known to the common people all over the North-west Provinces, and, to some extent, in almost all parts of the great peninsula. Rarely, indeed, has a greater opportunity of usefulness through such channels occurred to any Christian mission. It must not be forgotten, as we have elsewhere remarked of the mission in general, that our attempt to thus provide a vernacular literature was made just at the close of the mutiny, when the people watched eagerly every new development of the purpose and policy of foreigners.

However small, therefore, the beginnings made in the establishment of our press in 1861, they could not fail to be of great interest as bearing on this general problem; while no man could predict into what they might develop, and how largely they might ultimately contribute to the great needs of an advanced literature.

The more simple and immediate object, however, was to have the mission possess within itself the means of printing and publishing its hymns, Catechisms, tracts, Sunday-school books, and the sacred Scriptures, and also of doing the miscellaneous printing of the mission, such as reports, schedules, forms, etc. It was, also, at first supposed that the boys of the orphanage might be trained as practical printers.

Early in the year 1860 a hand-press, now somewhat antiquated as to pattern, but still in daily use, was purchased from the Government workshops in Roorki, price 500 rupees. This press is said to have been made of cannon taken from the rebels in the mutiny, and cast by trained native laborers under European supervision. The type and other portions of necessary office material were ordered from Calcutta, and, also, from Allahabad and Benares, where there are small type foundries under native supervision. Mr. Waugh had much trouble in getting together the different necessary parts of a printing-office—had to boil the molasses and glue himself, and cast the inking rollers, as it was a mystery which no one he could secure understood sufficiently to assist in. More than a hundred miles of dirt (*kacha*) road separated Bareilly from all the railways or highways, and made the receiving of printing paper, type, and workmen very difficult indeed. Mr. Waugh had in good part to teach his own men the art of printing. Now the press is crowded with applications for work by good workmen, and material lies loose all around it. Such are changes wrought in India in eighteen years. Had the press remained seven years longer at Bareilly the railroad would have come to it, instead of its going to the railroad by being transferred to Lucknow. But the change was, doubtless, a wise one.

The American Bible Society, and the Tract Society, and the Sunday-School Union of the Methodist Episcopal Church, have used the press generously and efficiently.

The mission had scarcely entered upon its legitimate work, however, when the residents of Bareilly and adjacent stations began to patronize it by desiring the printing of circulars, pamphlets, military forms, the binding of books, and job-work of every kind. As the funds secured from this business were very much needed for the purchase of new fonts of type and other materials, and as the patrons of the press deemed it a great convenience to have their printing done so near at hand, it was thought expedient, for a time at least, to accept it.

In the course of five years this business yielded a net profit of five thousand rupees, and the press, which had been started on $1,000, by this income became worth $3,500. Nevertheless, the result reached was disproportioned to the effort put forth, and consumed a large part of the missionary's time, and no reliable person could be found to relieve him of the petty but harassing cares of such business.

It had, however, besides, done good work for the mission, having, among other things, supplied it with a vernacular hymn book, most of the hymns having been translated or composed by our own missionaries. In this work of translating hymns Rev. James Baume, Mrs. Humphrey, and Mr. and Mrs. Waugh took the most prominent part. The translations were remarkably well made, and have continued in use by the mission until the present time. The Catechisms of our Church were, also, translated and printed by Mr. Waugh. In all his vernacular literary work Mr. Waugh had the benefit of

the criticisms, and other aid, of his most valued and competent wife, than whom our own mission, and few, if any, others, have furnished a more accurate scholar in the vernacular languages of the country. Besides Catechisms Nos. 1, 2, and 3, much other work had been done up to the close of 1863, and the first edition of the Psalms in the Urdu language was then in press, the form of letter being the beautiful Nashtaliq, or written character, commonly known as the Lucknow or Cawnpore type.

It became manifest, from a business point of view, that the press was badly located, and as it had been so far successful as to demand more commodious quarters for its efficient working, the mission deemed it proper to canvass the entire question of present and prospective needs and power. At the Annual Meeting, held in Bareilly in February, 1864, it was resolved to remove the press.

Bareilly was geographically central, and better rates could be commanded for job-work than in Lucknow. It also presented a better climate than Lucknow. On the other hand, if the press were in Lucknow, all kinds of material, such as paper, types, and ink, would be procurable at a considerably reduced rate, partly owing to the greater number of presses already there, and the chances for buying out and getting second-hand material, and partly owing to the reduced charges for freight to that city as compared with Bareilly. The freights to Bareilly were excessive, and the damage done to the type in transit was "grievous." Workmen could also be commanded in a place where presses were numerous, and dismissed and re-employed as the work demanded, whereas in Bareilly men could only be had on condition of continuous employment. Lucknow, too,

was a much greater literary center from which to publish and send forth books of every description, Lucknow publications having a prestige which made them eagerly sought for and read by the natives. After full and careful consideration of the subject by the mission in the Annual Meeting, held, as above set forth, the press was removed to Lucknow, where it found abundant accommodation in the quarters which it has continued to occupy until the present time, and soon became widely known throughout the whole of India as "The American Methodist Mission Press."

Mr. Waugh continued uninterruptedly in charge of the press for ten years, and then was relieved to return temporarily to the United States for recuperation. Rev. J. H. Messmore supplied his place during his absence. On Mr. Waugh's return to India other work was assigned him, and Mr. Craven took charge of the press, a position he has filled with much success to the present time.

PUBLICATIONS OF THE METHODIST MISSION PRESS.

URDU LITHOGRAPH.

Urdú Name.	English Name.
Rúh ul Quds kí Talím	Doctrine of the Holy Spirit.
Mahbúb Khán kí Sarguzasht	Account of Mahbúb Khán's Conversion.
Waz-náma	Dialogue on the Subject of Preaching.
Ek Waz	Sermon by Bishop Morris on the Polity of the Jews.
Ajíb Roya	A Strange Vision.
Tahqíq ul Mazhab	Inquiry into the True Religion.
Iláhí Baráhín	Proofs of Divine Existence.
Tálib ul Haqq	Inquirer after the Truth.
Aqáid Náma	Catechism, small edition.
Ráfi ul Wahmiyát i bátila	Remover of Superstitions.
Hidáyat Náma	Guide for Preparing Sermons.
Ilm i Mantiq	Elements of Logic.
Mirát ul Atfál	Anecdotes for Children.

Urdú Name.	English Name.
Ajib o Mufíd Sawálát	Bible Questions.
Guldasta i Akhláq	Wayland's Moral Science.
Yuhanná kí Tafsír	Commentary on John's Gospel.
Hidáyat ul Atfál	Urdú Third Book.
Mukáshafát kí Tafsír	Commentary on Revelation.
Ilm i Iláhí ká khulása	Binney's Compend of Theology.
Aína e Islám	Mirror of Mohammedanism.
Dín i Haqq kí Tahqíq, Part I.	Refutation of Mohammedanism.
Dín i Haqq kí Tahqíq, Part II	Refutation of Hinduism and Vindication of Christianity.
Wádí ul Tauba	Valley of Repentance.
Miftáh ul Qawáid	Urdú Grammar, Part I.
Tahzíb ul Atfál	Memoirs of Bible Children.
Kutub i Iláhí ke qawánín kí Tafsír	Canon of the Sacred Scriptures.
Misbáh ul Balágat	Treatise on Rhetoric.
Shams ul Jugránya	Geographical Primer.
Zabúr kí Kitáb	The Book of Psalms.
Brahmo Mazhab	Origin and History of the Brahmo Samáj.
Aqáid Náma, No. 1	Catechism of the Methodist Episcopal Church, No. I.
Millat i Tashbíhí	Butler's Analogy.
Tasdíq ul kitáb	Inspiration of the Sacred Scriptures.
Intikhábí sabaq	Scripture History in Script. Words.
Kawáif ul Mantiq	The Science of Logic.
Isláh i Saho	Refutation of J. Davenport's Work on Mohammedanism.
Silk i Hayát	Children's Urdú Paper, bound, 1 vol.
Sharíf Nisbaten	Scripture References Inapplicable to Mohammedans.
Umda-tarín Muáfí	A Tract on Forgiveness.
Ahwál Pádrí Wesley sáhib ká	Memoir of Rev. John Wesley.
Masíhí Kámiliyat	Christian Perfection.
Dákúon kí kaifiyat	Account of a Christian Among Dacoits.
Khutút Hindustání Jawánon ke liye	Letters to Indian Youths on Christianity.
Salíb-Bardár	The Cross Bearer.
Salíb-Bardár	The Cross Bearer, white paper.
Kutub Farosh kí Sarguzsht	Account of a Colporteur.
Shama e Hidáyat	The Guiding Light.
Ek Súrmá ká Qissa	The Story of a Giant, Col'd Illust.

Urdú Name.	English Name.
Dáúd ká ahwál	The Story of David, Col'd Illust'ns.
Istífán aur Dániel ká ahwál	Stories of Stephen and Daniel, "
Nazír i Dilchasp, Series	Entertaining Stories, "
Gulshan i Tasáwír	Flower-beds for Children, "
Hikáyat i Hind	History of India.
Talím ul Atfál	Urdú Second Book.

ROMAN URDU.

Intikhábí Sabaq	Select Scripture History.
Pádrí Taylor Sáhib kí Sarguzasht	Account of Rev. W. Taylor.
Akhláqí Kahánián	Moral Stories.
Qawáid i Urdú	Elements of Grammar.
Baibal Barhaqq	The Bible True.
Chhotí Miriam	Story of Miriam.
Emas Aínfíld	Amos Armfield.
Injíl kí Tásí	Account of Nestorian Women in Persia.
Masíhí Git	Christian Hymns for Public Worship.
Sawál o Jawáb, No. II	Catechism No. II.
Sawál o Jawáb, No. III	Catechism No. III.
Talímát aur Disciplin	Discipline of the M. E. Church.
Hayát ul Muttaqín	Three Christian Experiences.
Roman Devanágrí Primer	Primer, Roman and Hindí.
Taqdís ul Lugát	Barr's Bible Index.
Tafsír Matí aur Marqus	Com. on Matthew and Mark.
Commentary on Genesis	Commentary on Genesis.
Masihi Gít	Christian Hymns for Public Worship.
Tafsír i Dilpizír	
Khazínat ul Masíh	Christian Treasury.

HINDI.

Lizzie ká Brittánt	Story of Lizzie, an American Girl.
Hridai Paríkshá	Heart Searchings.
Mangal Samáchár ká Pravesh	Gospel in Doroomiah.
Nawin Kúrmí Pustak	A Christian Tract in the Hill Dialect.
Matí kí Injíl Pahárí	Matthew's Gospel.
Chhotí Jen aur Gozel	Little Jane and Gozel.
Bhajan Sangrah	Collection of Hymns in Hindi verse.
Bhugol Viddyá	Catechism of Geography.

Urdú Name.	English Name.
Gít aur Bhajan	Christian Hymns.
Baibal Yathárth	The Bible True.
Kop se bhágo	Flee from the Wrath to Come.
Tum Taiyár ho	Are You Ready?
Mumuksh Sambád	A Dialogue on Religion.
Hindí kí Pahlí Pustak	Hindí First Book.
Manohar Drishtántáwalí	Entertaining Stories for Children.
Debí Pátan Barnan	Account of Devi Patan Melá.
Uttam Moksh Pad	Tract on Forgiveness.
Chhotá Henry	Little Henry and his Bearer.
Sat Mat Kathá	Collection of Hindí Hymns.
Prashnottar	Catechism.
Dharm Charchá	A Tract on Religion.
Játi Timir Náshak	Caste Darkness Removed.
Paseñátáp ká Barnan	On Repentance.
Dákúon ká Brittánt	A Christian Among Dacoits.
Uráú Putr ká Drishtánt	The Parable of the Prodigal.
A'tmik rog Náshak	Disease of the Soul Removed.

ENGLISH.

Manual of Doctrines and Usages of the Methodist Episcopal Church.
The Healing of the Nations: A Sermon.
Women in Religious Assemblies.
Universal and Complete Triumph of the Gospel.
Scarlet Leaves.
Hymns for Sunday-schools and Social Worship.
India Conference Manual.
Favorite Hymns for Sunday-school and Social Worship.
First English Catechism.
Second English Catechism.
Indian Temperance Singer: Hymn Book.
Spiritual Songs.
Sunday-School Manual.

MISSIONARIES SENT TO NORTH INDIA.

In.		Ex.
1856	William Butler	1865
1856	Clementina Butler	1865
1857	James Lorenzo Humphrey	1874
1857	Emily J. Humphrey	1874
1857	Ralph Pierce	1864
1857	Marilla Pierce	1862*
1863	Sarah White (Pierce)	1864
1859	James Baume	1866
1859	Maria Antoinette Baume	1866
1859	Joseph R. Downey	1859*
1859	Sarah Minerva Downey (Thoburn)	1862*
1859	James Mills Thoburn	1873†
1859	Charles Wesley Judd	....
1859	Sarah Judd	....
1859	James Walter Waugh	....
1859	Lydia M. Waugh	1872
1871	Jennie R. Tinsley, (W. F. M. S.) (Waugh)	....
1859	Edwin Wallace Parker	....
1859	Lois S. Parker	....
1861	Isaiah L. Hauser	1868
1861	Jenette S. Hauser	1868
1861	Henry Jackson	....
1861	Melissa Jackson	1862*
1863	Martha Terry Jackson	1867*
1869	Helen Jackson	....
1861	James Hager Messmore	....
1861	Elizabeth Husk (Messmore)	....
1861	John Talbot Gracey	1868
1861	Annie Ryder Gracey	1868
1862	William W. Hicks	1863
1862	Clara A. Hicks	1863
1862	John David Brown	1876
1862	Susan M. Brown	1876
1862	David Wesley Thomas	....
1862	Mary Thomas	....
1863	Peachey Taliafero Wilson	1873
1863	May Whitcombe Wilson	1873
1863	Thomas Stewart Johnson	....
1863	Amanda Johnson	....

* Died in the field. † Transferred to South India.

In.		Ex.
1863	Thomas Jefferson Scott	....
1863	Elizabeth J. Scott	....
1863	Henry Mansell	....
1863	Anna E. Mansell	1873*
1875	Leula Myrtill Mansell	1876*
1873	Nancy Monelle, M. D., (Mansell) (W. F. M. S.)	....
1865	Francis A. Spencer	1867
1865	Mrs. Mary Spencer	1867
1865	Samuel Sexton Weatherby	1873
1865	Mrs. Rachel Compton Weatherby	1873
1868	Francis Marion Wheeler	1878
1868	Esther E. S. Wheeler	1872
1868	Robert Hoskins	....
1868	Lottie Hoskins	....
1869	Melville Cox Elliott	1871*
1869	Miss Isabella Thoburn, (W. F. M. S.)	....
1869	Miss Clara A. Swain, M. D., (W. F. M. S.)	....
1870	Miss Fannie J. Sparkes, (W. F. M. S.)	....
1870	John T. M'Mahon	....
1870	Sarah E. D. M'Mahon	....
1870	Thomas Craven	....
1870	Jennie M. Craven	....
1870	Philo Melvin Buck	....
1870	Carrie M'Millan, (W. F. M. S.) (Buck)	....
1871	Jonathan Wallace Gladwin	1876†
1871	Edward Cunningham	....
1871	Mary Eleanor Moody Cunningham	....
1871	Joseph Hamilton Gill	....
1871	Mary E. Gill	....
1872	Benton Hamline Badley	....
1872	Mary Scott Badley	....
1872	Miss Louise E. Blackmar, (W. F. M. S.)	....
1872	Miss L. M. Pultz, (W. F. M. S.)	....
1872	Fletcher Bailey Cherrington	1876
1872	Mrs. Caroline Reed Cherrington	1876
1873	James Mudge	....
1873	Martha Wiswell Mudge	....
1873	Richard Gray, M.D.	....
1875	Margaret Budden (Gray)	....
1873	Miss S. F. Leming, (W. F. M. S.)	1874
1873	Albert D. M'Henry	....

* Died in the field. †Transferred to South India.

In.		Ex.
1873	Mary A. M'Henry	....
1873	Jefferson Ellsworth Scott	....
1877	Emma Moore Scott	....
1874	George H. M'Grew	....
1874	Anna Julia Lore, M.D., (W. F. M. S) (M'Grew)	....
1876	Nathan G. Cheney	....
1876	Lucilla Holcomb Green, M.D., (W. F. M. S.) (Cheney)	1878*
1876	Miss Mary F. Cary, (W. F. M. S.)	....
1878	Miss Henrietta B. Woolston, (W. F. M. S.)	....
1878	Miss Eugenie Gibson, (W. F. M, S.)	....
1878	Miss Sarah E. Easton, (W. F. M. S.)	....

* Died in the field.

STATISTICS OF NORTH INDIA MISSION.

Year.	Grants from Treasury.	Members.	Probationers.	Sunday-schools.	Scholars.
1856	$3,541 82	...	..	..	..
1857	4,594 58	...	..	..	..
1858	7,539 22	...	..	..	..
1859	32,355 38	...	..	2	41
1860	30,642 83	...	..	8	171
1861	38,406 38	...	..	15	239
1862	37,164 48	...	..	18	457
1863	72,807 13	...	..	11	767
1864	96,083 29	117	92	13	...
1865	77,178 21	157	108	27	1,322
1866	93,144 53*	196	161	47	2,044
1867	67,968 93	338	212	64	3,250
1868	64,941 50	337	288	84	3,711
1869	87,693 91	468	303	96	3,716
1870	88,685 24	541	526	109	3,912
1871	77,091 90	687	556	142	5,336
1872	86,839 55	793	557	159	5,424
1873	86,842 64	876	691	184	6,278
1874	78,504 46	1,145	778	185	7,465
1875	53,434 76	1,283	865	153	7,149
1876*	108,217 58	1,281	757	133	6,500
1877	60,210 49	1,298	970	137	6,649
1878	73,201 20	1,468	1,058	164	6,907

* Some part of the work fell this year into South India Conference, and hence the decrease.

16. Great Revival in South India.

We have already had a glimpse of Rev. William Taylor doing heroic work among the early adventurers to California. Though a young man, he won from the *habitués* of the saloons the title of "Father Taylor," which he has ever since borne. A debt incurred in church building enterprises there led him to publish "Street Preaching in San Francisco," and to go abroad preaching and lecturing, and for the sale of the work. But no secular interest could overshadow his remarkable power as an evangelist, and five years of this kind of work made him famous throughout the United States. A friend at Peterborough, Canada, who had been in Australia, called his attention to this field, so similar to California, and he decided to visit it. On his route he spent a year in England, Ireland, and Palestine; another year in Victoria and Tasmania; a third in New South Wales, Queensland, and New Zealand; and part of another in South Australia. During his labors at the last named place, in 1865, he started for South Africa, for the health of his son, Stuart, and arrived there in March, 1866. Here, as missionaries reported, one thousand two hundred colonists and seven thousand Kaffirs were converted to God in connection with his labors.

Returning by the way of the British Islands, he next prosecuted very successful labors in the West India Islands and British Guiana. Several suggestions had been made to him to visit India, but at this juncture he received a letter from Rev. J. M. Thoburn, D. D., entreating him, in the name of all the missionaries, to do so at his earliest convenience. In compliance with this request he proceeded, by the way of Australia, Tasmania, and Ceylon, to Bombay, at which place he ar-

rived on Sabbath, the 20th of November, 1870. Five days afterward he was in Lucknow, greeted by Messrs. Thoburn, Waugh, Parker, Messmore, and the other missionaries, male and female, and at once began to preach in the mission chapel. Services were held several times each day for three weeks, and more than a hundred seekers of religion presented themselves.

He tried to drill Joel into an interpreter, but he found him not well enough up in English. Yet he was glad subsequently to use him, though too slow, till aroused, for his own fervid spirit, and then altogether too impetuous. But Mr. Taylor desired especially the conversion of Eurasians, or East Indians, as they prefer to be called. He regarded this class of society as "terribly obstructive" to the work of God, and he wanted them "saved and incorporated into the working force of the mission." We find seekers and converts as the result of these labors, but not as numerous as was anticipated from Mr. Taylor's previous successes. He was evidently not in a congenial atmosphere.

Mr. Taylor's friend, A. Moffatt, M. D., of London, then at Cawnpore, wanted him to hold a series of services in Union Chapel of that city. He began to do so on the 18th of December, assisted by George Myall, a native preacher; but the work was interrupted by the festivities of the holidays, and Mr. Taylor, in the meantime, resorted to private houses and to the bazaars, preaching to the Eurasians, Hindus, and Mohammedans. Several were converted, and a society of twenty-two organized. Mr. Taylor now visited Seetapore, Shahjehanpore, Bareilly, Budaon, Amroha, and Moradabad, gathering some fruit, and stirring up the native helpers; but there was no general revival. He spent the hot season in the mountains, and in October came down to Ahmed-

nugger, to attend the annual meeting of the missionaries of the American Board, at their request. His preaching here was attended with some success.

On the 12th of November he began a series of Mahratti services in the chapel of the American Board at Bombay, and afterward held a series of English services at Institution Hall. His operations began now to attract public attention, the press, secular as well as religious, noting and discussing them. His methods were very severely criticised by the ministers and Churches of Bombay, and the absence of sympathy on their part with his movements led him to distrust them as nursing-mothers to the spiritual children God had given him in such goodly numbers, and he accordingly formed the new converts every-where into "Fellowship Bands," societies within or around the Churches, after the manner of Mr. Wesley.

The first of these bands was formed at the house of the Widow Miles, on December 30, 1871, George Bowen leader. It was not long before these bands began to perceive the necessity of a more perfect and permanent organization. Mr. Taylor, being consulted, advised silence, thought, and prayer upon this important subject. The result was a determination on the part of Mr. Taylor to organize a Methodist Episcopal Church. His own thoughts are thus expressed:—

"I was myself saved in the Methodist Episcopal Church, of which I have been an ordained minister for more than a quarter of a century; yet I have for years been so free from the fear of man, and from sectional prejudice, that if I had anywhere in my world-wide evangelistic tours found a Church holding purer doctrines, employing methods more incisive and effective, and manifesting a loving spirit of soul-saving work more

in harmony with the mind of Christ and the example of the apostles, I should have left the Methodist Church at once and joined it; but I have found no such Church on the earth, and hence expect to live and die in the Church of my early choice. But to establish a Church here is to found a mission in a great heathen city. It is over four years since I saw my dear wife and boys, and my plan was to return home this year; so I have waited for the clear light of the pillar of fire, and now I see it unmistakably leading the way. To organize a witnessing, aggressive Church of Christ in India in organic union with existing Churches here we have found to be entirely impracticable. To try to run on a purely independent line, outside of existing organizations, is to fail, or to found a new sect, and we have too many of them already. The Methodist Episcopal Church has as good a right, as God may indicate her line of advance in her world-wide mission, to organize in Bombay or anywhere else, as any other branch of the Church of Christ."

The matter assumed form in a petition, signed by eighty-three of the converts, to Mr. Taylor, to organize a Methodist Episcopal Church in Bombay. With this he complied, publishing to the world that he did it only to take care of such souls as God had given him, not connected with any other Church, and that it had been agreed that the new Church should be evangelistic, self-supporting, and without distinction of language, caste, or color.

There are at least 150,000 Europeans, or Eurasians,* in the sea-ports and in the towns and cities scattered

* A compound word, formed from Europe and Asia, and signifying those who have one parent a European and the other native. It is an offensive term in India, and such should there be called East Indians.

along the railways of India. They are in the military and civil service, or of the professors, contractors, clerks, mechanics, merchants, often of large income, but with more or less sense of isolation. The movements for the evangelization of the natives in India had but little benefited them, and they were not a part of any of the Church organizations for the English residents. Both currents seemed to have passed them by, and they were left to backsliding and sin. The clear-cut tones of William Taylor's message captured them, though the same tones had failed in North India to meet the expectations of the missionaries.

When Churches came to be organized, there was no reason why the persons of which they were formed, frequently wealthy, or at least having a liberal income, should not support their own Church services. The rigidness with which Mr. Taylor demanded this from the very first is worthy of all commendation. More timid souls would have asked to be helped on their feet. He asked nothing from the Missionary Society but a little aid in transporting the first pastors of these Churches to their respective fields, and this was gladly accorded.

Besides those to whom the mission was especially directed, some Mohammedans, Hindus, and Parsees were attracted by the striking style in which Mr. Taylor presented the Gospel. When the work had fairly begun in Bombay, outdoor preaching was established, with a view to reaching the natives who understood English. But there were adherents of his ministry, mostly laymen, who could speak, also, in the native tongues; and these, breathing the spirit of the great awakening, went abroad doing the work of evangelists. Half a dozen preached in Mahratti; several in Madras preached in Tamil. A

civil engineer, transferred from Bombay to Hyderabad, held "meetings," and more than a hundred converted souls there were soon demanding a pastor. To these out-door services some came to scoff and disturb the speaker. In the following year this proceeded so far as to occasion a mob, in which Krishna Chowey, a prominent preacher, and one of the first converts from heathenism, was nearly killed, as was also a young Parsee convert. Mr. Taylor, in 1876, counts about sixty converts from Hinduism within the Bombay Circuit.

In July, 1872, Mr. Taylor went from Bombay to Poona, and arranged for special services there. The work was begun in August, with several helpers to Mr. Taylor, and on September 28 a Church was organized, with thirty-seven members. A place of worship was obtained, and on October 13, at the first sacramental service, sixty-four persons communed. This Church now numbers over one hundred. From this Church sprang the Church at Lanowlee, forty miles to the north-west, and the Church at Kurrachee, on the extreme north-west frontier, to which point the regiment was transferred from Poona, and its converted members carried the leaven of salvation with them. Other less important points were visited, and with similar results.

The work in a single year became so extensive that Mr. Taylor needed helpers. The first one received was Mr. James Shaw, a Bible reader in the army. He was licensed as a local preacher July 1, resigned his post in the army in November, and gave himself wholly to this work. Rev. George Bowen about the same time fully identified himself with the movement. He had come to India in 1847 as a missionary of the American Board, but soon resigned, and supported himself by teaching. His editorial work for twenty-five years of the "Bombay

Guardian" was gratuitous, and on the same terms he preached earnestly to the natives. On November 22 Rev. W. E. Robbins, of Indiana, arrived to participate in the work. He had heard of this great revival, and came to the Mission Rooms ready to be enlisted, but the mission authorities, having already decided to send Rev. D. O. Fox and Rev. Albert Norton to the relief of Mr. Taylor, were not prepared at the moment to increase the number. He forthwith embarked on his own account, and reported to Mr. Taylor. Mr. Norton's stay in the mission was very brief, his eccentric characteristics soon leading him to form an independent Church, for the support of which he solicited funds both in the United States and India. Mr. Fox is yet doing grand work in the field.

In 1873 C. W. Christian, from the Bombay Bank, and W. T. G. Curties and George K. Gilder, from the Telegraph Office, forsook their avocations, and entered the work.

In 1874 the Missionary Society sent out Revs. C. P. Hard, J. E. Robinson, F. A. Goodwin, and in 1875, Mrs. Goodwin, Revs. M. H. Nichols, John Blackstock, F. G. Davis, W. E. Newlon, and D. H. Lee. Part of the expense of their outgoing was paid by Mr. Taylor, who was at the time in the United States lecturing and disposing of his books to raise the funds.

In 1876 Revs. I. F. Row, L. R. Janney, and C. B. Ward and Miss Terry, who, upon her arrival, was married to Rev. J. E. Robinson, were also sent out, the ministers at Mr. Taylor's cost. This force was afterward increased in various ways. Thomas H. Oakes, born of English parents in India, trained to mercantile pursuits, joined the mission force in Calcutta. P. M. Mukerji, an educated Brahmin and a Congregational minister, also united

with the body, as did also B. Peters, at Madras. In 1873 Dr. Thoburn had been sent to Calcutta that Mr. Taylor might extend the work into the Madras Presidency, and that when Mr. Taylor should leave India for the United States Dr. Thoburn might give the new work, in its formative state, the aid of his mature experience. At a later period Revs. W. J. Gladwin and D. Osborne also came from North India Conference.

When our narrative was interrupted Mr. Taylor was in Bombay and vicinity. Early in 1873 he gave this work into the charge of Mr. Bowen, and went to Calcutta, where he began his meetings in the Wesleyan Chapel on January 12. At a later date they were held successively in the hall of the American Zenana Mission, the Union Chapel of Mr. Ross, and the Baptist Chapel at Entally, and the hall of the Young Men's Christian Association, Bow Bazaar. Success was slow indeed in appearing. On April 9 Mr. Taylor made the first attempt to enroll members, and obtained thirteen. After they went to Bow Bazaar some forty converts were gained. It was a hard struggle. Mr. Taylor says: "The hardest work of my life, I believe, was here in the streets of Calcutta, under the greatest discouragements. For months it seemed very doubtful, by all outward indications, whether we could raise a working force at all. I became more and more convinced that a great work of God was what Calcutta least desired and most needed, and that a more convenient season would never come; so I determined, as the Lord should lead, to push the battle and win, or die at the guns."

The next step was the erection of a chapel. A tabernacle was put up, with some aid from Bombay, in Zigzag Lane, thirty by fifty feet, and a lot for a permanent lo-

cation obtained on Dhurrumtollah-street, and a brick structure erected upon it, forty by eighty feet.

In December, 1873, Bishop Harris, after full consultation with Mr. Taylor, and with his consent, brought the mission into organic connection with the Methodist Episcopal Church. Mr. Taylor was appointed superintendent, and he and the other preachers became members of the India Conference, from which they were appointed as missionaries to this field, but none of the peculiarities of the mission were changed by this arrangement. The Conference met in Lucknow, January 7, 1874. This mission had then about five hundred members, scattered through Bombay, Bengal, Central India, and the Deccan, and ten preachers. Dr. Thoburn was sent into this field, as already said, and stationed at Calcutta, where the membership had increased to about one hundred. The appointments of South India were as follows:—

BOMBAY AND BENGAL MISSION.—William Taylor, Superintendent.—Bombay, George Bowen, W. E. Robbins, James Shaw; the Deccan, (Poona, Lanowlee, Deksal, etc.,) D. O. Fox; Central India, Albert Norton, George K. Gilder; Bengal, (Calcutta,) J. M. Thoburn, C. W. Christian, C. R. Jefferies.

The work now proceeded with even greater vigor than before. The converts were taught that it was their duty ever to be boldly witnessing for Christ. As an illustration, the work of God in the hands of the civil engineer, referred to previously, in Hyderabad, had so developed that Mr. Bowen went there and organized a Methodist Episcopal Church. Mr. Shaw spent a few months there, and the number of members became more than a hundred. Mr. Taylor was there for a few days, the guest of Dr. Trimble, and had a

hundred and twenty communicants at the sacramental service. Two ministers now occupy the field that was thus so auspiciously opened.

At about this time Mr. Taylor went to Madras, at the invitation of Dr. E. H. Condon, and began services in the Evangelistic Hall, which were soon transferred to Memorial Hall, because of its being double the capacity of the other. For a month Memorial Hall was filled, and the success of the evangelist was very great. The London Mission Chapel, in Pursewalkum, was subsequently rented for regular preaching, and soon a tabernacle was erected in the Esplanade, forty by sixty feet, which was nightly thronged. The first fellowship band was formed February 22, 1874, and in the course of a month seven more were added. Mr. Taylor led them all himself weekly for six months, suitable leaders not presenting themselves.

The gentlemen who were associated with Dr. Condon in desiring Mr. Taylor to come to Madras, recorded this opinion on April 6, 1874: "Mr. Taylor having brought to the notice of the meeting that about three hundred persons had professed to believe on the Lord Jesus Christ at the special services which he has been holding, and that about one hundred and sixty of them had expressed the earnest desire to be organized into a Church, this meeting recognizes in that fact the necessity of their wish being acceded to." A Methodist Episcopal Church was then organized in Madras.

The first Quarterly Conference was held on the sixth of July. Three hundred and forty had connected themselves with the Church, but the names of many had been erased because of non-attendance at fellowship bands. It was believed that some of the converts had joined the Wesleyans. Many connected with Baptist families

had not joined the Methodist Episcopal Church. Some of the converts were residing in other parts of the presidency, some had removed from the city, and a small percentage had proved themselves stony-ground hearers.

This work naturally reached to the surrounding towns. Thus societies arose at Perambore, St. Thomas' Mount, Palaveram, Arconum, Jollarpet, Salem, and other places, distant respectively from three to two hundred miles from Madras. A well-organized officiary had been appointed in this large circuit, according to the universal methods of Methodism. In the third quarter of the year temporary places of worship had been erected in Perambore and in Poodoopett, (a central part of Madras,) the expense having been seven hundred rupees in the one case, and four hundred in the other.

Mr. Taylor now visited Bangalore, two hundred and sixteen miles west of Madras. The meetings opened in Clarendon Hall. In less than seven weeks one hundred and forty were converted, one hundred of whom united to form a Church. Two lots were secured, and on St. John's Hill a cheap chapel was erected, and Rev. James Shaw put in charge of the work there.

Soon afterward Mr. Taylor left India, intending to join in the campaign of Moody and Sankey in London. From England he passed to the United States, where his time was occupied in visiting conferences, selecting men for the South India field, lecturing, and selling books to pay the expense of their outgoing, attending camp-meetings, and doing other evangelistic work, and visiting his family in California, after an absence from them of eight years. He then, yielding to the call of the Spirit, as he believed, sailed for Chili upon another great evangelistic tour.

We will now follow the history of this work of God in South India after Mr. Taylor's departure in the spring of 1874, according to the three districts, which Mr. Taylor left in the care of Messrs. Thoburn, Bowen, and Hard.

17. Calcutta District.

The Rev. William Taylor arrived in Calcutta early in January, 1873, having come from Bombay for the avowed purpose of organizing a Methodist Episcopal Church in the city. The English Wesleyans had been established in Calcutta some twelve or thirteen years, and were carrying on work among both the Europeans and natives. They had a tasteful little chapel, a good parsonage, and several schools. Their membership, however, was not large, the total number of English members not exceeding twenty. Before going to Calcutta Mr. Taylor wrote to the Rev. J. Richards, Wesleyan superintendent of the district, frankly explaining his intention to organize a Methodist Church on a separate basis, and received in reply a cordial invitation to come and accept the hospitality of the Wesleyan parsonage. He accordingly began his work in connection with the Wesleyans; but, after a fortnight of successful labor with them, he withdrew to another part of the city, and began to work avowedly on a separate basis. For some time great difficulty was experienced in finding a suitable hall for public worship; but late in February the Rev. George Kerry, of the English Baptist Mission, offered him the use of a chapel in Entally, an eastern suburb of the city. The offer was gratefully accepted, and the chapel, although inconveniently situated, proved very useful to the infant cause. Mr. Kerry has ever remained a warm and steadfast friend of the good work which he thus, at a critical moment, so materially assisted.

Mr. Taylor's work in Calcutta took root much more slowly than in many other places in which he preached in India. The first class was organized on the first of April, but for some time the progress was slow. During the next six months Mr. Taylor devoted much of his time to visiting from house to house, holding meetings with the families, including, sometimes, a few neighbors, but no opportunity was found for preaching to any considerable number of persons, except in the suburban chapel. The first Quarterly Conference was organized on the 4th of September, when it was determined to build a temporary tabernacle on a rented lot in Zigzag Lane, a thickly populated part of the city. The work was commenced at once, and on the 9th of November the new place of worship was formally opened. From that day a new impetus was imparted to the work. Many were converted, and a silent but deep interest began to be felt widely through the city.

Meanwhile the foundation of a new brick church had been laid at a central point in the city, and the work was pushed rapidly forward. This enterprise was made possible for the struggling little Church by the generosity of the Rev. George Bowen, of Bombay, who, with characteristic liberality, gave $5,000 towards its erection. The building was eighty feet in length by fifty in width, which gave it a seating capacity a little larger than the average of Calcutta churches.

Bishop Harris arrived in Calcutta in December, 1873, expressed himself highly pleased with the state of the work, and, with the approval and consent of all concerned, transferred Rev. J. M. Thoburn from North India to Calcutta, relieving Mr. Taylor, who wished to go forward with his evangelistic work. The change, however, was not effected till the close of the following month.

Dr. Thoburn's arrival was welcomed by the little society. The first Sabbath was dreary and wet, and Dr. Thoburn himself was physically weary. After a walk of about a mile and a half, arriving at the dingy little edifice in Entally, he found only some fifty or sixty persons gathered there. The circumstances were far from being encouraging. The preached word, however, was with power. Souls were saved. The congregation increased, and in a month, upon the completion of the new building, over four hundred persons attended its dedication service. These subscribed the requisite amount to meet the balance of the cost of the building, and it was dedicated free of debt.

The new church was opened on the 22d of February, 1874. The congregation increased rapidly, and soon it became too great for the church to contain it. A gracious revival began in a few weeks, and has continued with but brief periods of interruption till now, (1879.) About three hundred persons professed conversion during the first six months, but comparatively few of these united with the Church, some being strangers, and others members of other evangelical Churches in the city. At the same time a deep religious feeling was manifested throughout the city, and a new activity began to be apparent among Christians of all denominations; an activity which, happily, still continues.

The hot season came on, which is one of the severest tests of the interest of a congregation; but the same crowds continued to attend, and the blessed work of salvation to progress. Souls were saved at almost every service, the class-meetings flourished, the special meeting held weekly for the promotion of holiness was the means of developing many into very efficient workers, and a spirit of earnest love prevailed among all.

Upon the recurrence of the cooler season it was resolved, under these circumstances, to rent the Corinthian Theater for Sunday evening services. The theater accommodated from fourteen hundred to fifteen hundred persons. Thus many more were reached, and again with precious results. A number of those who attended these services were educated Hindu gentlemen, and it was exceedingly gratifying, in view of the great object of the organization of the Church, to notice the interest they manifested by a continued attendance.

It was found impracticable, however, to continue these services in the theater during the hot season, for the building was not adapted for the use of punkahs, and was insufficiently ventilated. They were, therefore, again transferred, with some regret, to the chapel. Ere this was done, however, it was decided to erect such a building as was required for the successful progress of the work. A subscription for this purpose was asked of the congregation in the theater, and it was responded to so liberally that it was taken as a sure indication of the divine favor, and the enterprise was started with enthusiasm. The collection of funds was continued throughout the following year, and at the end of it sufficient had been raised to purchase a site and to commence the building, which was accordingly done. Another cold season was spent in the Corinthian Theater, and another hot one in the first chapel; and then, on the 1st of January, 1877, the congregation finally moved into a plain building capable of holding two thousand persons, though seated only for fifteen hundred. The financial statement made at the dedication informed the public that of the $38,000 required about half had been already received, and, upon request being made for the other half, it was promptly subscribed.

A very remarkable work has been carried on by the Calcutta Methodists among the seamen who frequent that port. The first man who offered himself for membership to Mr. Taylor was a captain of an English ship, and he was an earnest of hundreds who have followed him. From the first the claim of the seamen was recognized, and frequent services held among them, and at the beginning of 1875 Rev. T. H. Oakes was formally appointed to that department of the work. Mr. Oakes was of European parentage, but born in India, and had been a clerk in a mercantile office. On his way to the meetings (held in the temporary tabernacle in Zigzag Lane) he was accustomed to invite such seamen as he met to accompany him to the service. Many accepted, and were saved. Mr. Oakes was led further, and, visiting their boarding-houses in Bow Bazaar, and the shipping, larger numbers were gathered to the meetings and were saved.

Soon after this some of the ladies of the Church were led of the Holy Spirit to engage in an excursion into Bow Bazaar every Sabbath afternoon, in order to reach, with the gracious messages of the Gospel, those to be there found in the grog-shops and boarding-houses. They would sing and pray with those they so met, and ask them to attend the service at the chapel in Dhurrumtollah-street, or the Corinthian Theater, (which was occupied in the cold season,) as the case might be. Their work was much blessed. Out of these horrid dens many were plucked, indeed, as brands from the burning; and Bow Bazaar being thus well provided for, left at liberty the first-mentioned worker for more exclusive efforts among the shipping.

Here great encouragement was met with on every hand. Not only did large numbers attend the services,

and through the earnest preaching of Dr. Thoburn find salvation, but several captains were friendly enough to invite preaching on their ships, and the same blessed results attended the adoption of this means of reaching perishing souls, also. Soon quite a number were begging for admission into Church-fellowship, and the necessity of a special organization for such became clear, and, on December 5, 1875, The Seamen's Methodist Episcopal Church of Calcutta was organized.

The appointment now stands on the Conference minutes quite distinct from the Calcutta Church. The preaching of the Gospel has been attended with singular power among the sailors who frequent the port of Calcutta. It excites no surprise to hear of a dozen or a score of them being converted in a single meeting. Whenever at all possible a class is formally organized on board the several ships to which the converted men belong, and arrangements made for their holding regular services when at sea. In this way each ship becomes a floating Bethel, and the good work is spread throughout the world. There are at present about fifty ships in different parts of the world, carrying praying bands composed of men converted in Calcutta. A large building, containing a coffee-room, reading-room, inquiry room, and hall for public worship, with apartments for boarders, and, also, for the residence of the missionary in charge, has been rented at a cost of $2,400 a year, and serves as the head-quarters of this work. The present missionary in charge is Rev. F. A. Goodwin, who has two valuable assistants, Messrs. Kerr and Jacobson.

Thus far less success has been met with among the native population of Calcutta than had been anticipated, and yet there have not been wanting tokens of encour-

agement in that direction. A separate Bengalee Church has not yet been organized, but separate services are held in the Bengalee language, while a dozen members and sixteen probationers have been received into the Church. A large number of English-speaking Hindus attend the Sunday-evening services, and many of them publicly avow a genuine interest in Christianity.

For some years no attempt was made to establish schools in connection with the work in Calcutta, all the resources of the people being absorbed in church-building and aggressive evangelistic work; but early in 1877 it was felt that the time had come to make a beginning in this department of Christian labor. The Indian Government provides no education for the European and Eurasian children in the country, although willing to aid private parties in establishing schools for them. Most of the schools in India which have been provided for this class of people are under Roman Catholic or ritualistic control, and it is becoming more apparent every year that the Methodists of India must make proper provision for the education of their children in schools free from the pernicious influence of sacerdotalism.

The first school opened in Calcutta was a very unpretentious one, for day pupils only, with two teachers, one of whom gave her services gratuitously. In a short time applications for boarding began to be made, and arrangements were made to admit a limited number of boarding pupils. At the close of the year it was found necessary to organize two separate schools, the usages of the country being extremely unfavorable to the coeducation of the sexes. At this time a proposition was received from the managing committee of the Calcutta Girls' School to unite that institution with the new school

in such a way as to give the Methodists a denominational interest in the school without destroying its nonsectarian character. The proposal was accepted, and the school is prospering. It has a staff of seven teachers, and occupies buildings for which a rent of $2,400 per annum is paid. The present number of pupils is one hundred. The boys' school is prospering, but as yet has a smaller attendance. In addition to these English schools three small vernacular schools are maintained by ladies of the Church.

Not the least interesting feature of the work of the Calcutta Church is an inebriate asylum, organized during the present year, (1878.) It is not formally connected with the Church, and yet virtually exists in connection with it. Thus far it has proved very successful. The present number of inmates is sixteen. The annual cost of the asylum will probably be about $2,000.

One of the most marked tokens of God's favor toward the Calcutta Church has been seen in the faithful provision which he has made for the financial wants of the work. The first members were gathered from among the poor, and the great majority of those received since have been comparatively poor persons, but at every stage of the work money has been found to meet the pressing demands of the hour, and the disciples have lacked nothing. The brief history of this Church affords not only reason for profound gratitude to God, but also inspires its members with most cheering hopes of future success. The position at present held by them is in some respects an exceedingly strong one, and, if faithful to their opportunities, they cannot but do noble things for God in the years to come.

Darjeeling is a sanitarium for Calcutta, now readily reached by public conveyance. It is one of the con-

ference appointments, and supports as pastor Rev. D. H. Lee.

Allahabad, an important railroad junction, and the seat of government for the North-west Provinces, having a large English population, and the leading paper of India, the "Pioneer," is blessed with a flourishing Methodist Church, numbering more than a hundred, conducting seven Sunday-schools in various languages. The pastor, Rev. D. Osborne, is an eloquent preacher in Hindustani, as well as in English. A fine church building has just been erected, six thousand rupees having been raised for this purpose in 1877, making the total circuit income nine thousand.

Jubbulpore is a prominent city in the Central Provinces. It has had a Methodist pastor for three years; the small membership has been encouraged and increased at a camp-meeting held there in the early part of 1878. L. R. James is pastor.

Agra is on the line of the North-west Provinces and the Punjaub, due west from Lucknow. That which is more beautiful than the Taj is being raised here, a living temple of spiritual believers. Though the membership, an outgrowth mainly of the Calcutta work of 1873, is not large, they manifested their faith by contributing three thousand rupees in 1877 to the expenses of the cause. J. W. Gamble is pastor.

Roorkee, in the far north, has received an experienced missionary, Rev. P. T. Wilson, M.D., who has shown ability in preaching to the natives in their own language, acquired by faithful service in North India.

At Futtehpore, which is midway between Allahabad and Cawnpore, a probationer of the Conference, W. Isaacson, has been appointed, who works zealously among the natives.

Thus the Calcutta District stretches from the mouth of the Ganges far back toward the Himalayas, and reaches westward half way to Bombay. It has half a dozen ordained pastors who preach in the vernacular. In this respect it is more highly favored than either of the other districts, having, also, the beautiful tongue of India, used by a hundred millions, as well as the Bengali.

18. Bombay District.

The city of Bombay has a population of nearly a million, ranking second among all the cities subject to the British crown. In it the influence of Methodism was felt during the years 1875 and 1876, under the labors of Messrs. Bowen, Robbins, and Gilder, pastors, strongly supported by able and devoted lay preachers. Mr. Manekjee Mody, converted from Parseeism in 1874, was preaching to the Parsees; Mr. Bowen, speaking daily in Marathi; Mr. Robbins becoming soon pastor of the Marathi bands, and preaching in streets and halls. Street preaching in several languages was a prominent feature of the Bombay effort. The cause here was greatly favored in having at its command the experience, wisdom, ability, and devotion of Mr. Bowen, for many years the editor of the "Bombay Guardian," and who had long ago adopted the self-supporting plan. This humble and eminent man has been an ensample to the flock, and the Bombay Church, as parent of the others throughout this work in South India, has magnified its office in helping infant Churches in many places. Its laymen, as well as pastors, have gone out to distant points regularly to preach. This Church sent ten thousand rupees to aid the first Methodist building in Calcutta. It has welcomed and forwarded the men who have arrived strangers in this far-off land, to enter upon

a work in doing which they did not know whence food and clothing would come, except as given by God. Such have been welcomed with tears of joy, and sent on their way, in due time, rejoicing. These Christians have in turn been favored with the presence and preaching of very many of the missionaries of the North, who pass through this port, on their way to and from the mission field in the valley of the Ganges.

In the Falkland Road Methodist Episcopal Hall, the Bombay, Bengal, and Madras Mission was organized into an Annual Conference on the 9th of November, 1876, by Bishop Andrews, who said as follows:—

"In accordance with the action of the General Conference of the Methodist Episcopal Church, held in Baltimore, United States of America, May 1, 1876, whereby the South India Conference was constituted of all those parts of India not included in the North India Conference, I hereby recognize the following brethren as members of said Conference, namely:—

"William Taylor, George Bowen, James M. Thoburn, William Robbins, C. P. Hard, D. O. Fox, P. M. Mukerji, D. Osborne, M. H. Nichols, J. Blackstock, G. K. Gilder, and C. W. Christian: and the following brethren as probationers in the said Conference, namely: F. G. Davis, F. A. Goodwin, J. Shaw, D. H. Lee, J. E. Robinson, W. E. Newlon, W. F. G. Curties, and T. H. Oakes.

"I also announce the transfer of W. J. Gladwin, (an elder,) from the North India Conference; I. F. Row, (an elder,) from the New England Conference; and Levan R. Janney, (a probationer,) from the Central Ohio Conference, as by the accompanying certificates.

"And on this first session of the South India Conference I invoke the special blessing of the Great Head of the Church.

"May love, faith, and wisdom attend its deliberations, and prepare the way for a long history of distinguished usefulness in this Indian Empire."

Messrs. Hard, Gladwin, Osborne, and Davis were chosen secretaries. Five days of delightful religious business followed. Daily evangelistic services were held. The episcopal visit here and throughout the territory of the Conference was highly appreciated. Six hundred copies of the Minutes and two thousand copies of the pastoral address were issued.

The work in Bombay has a Marathi circuit and an English circuit, each with a pastor. The presiding elder, as in the other districts, gives more time to the head city than to any other place. Dean Hall, in the south, Falkland Road Hall in the center, and Mazagon Hall in the north, are the three main congregations. Here are over two hundred members, with a couple of hundred Sunday-school scholars. Thirteen local preachers increase the evangelistic force. The contributions in 1877 were 7,500 rupees; no public collection being taken, except quarterly for the poor. The giving was through the fellowship bands. These noble people are building a church, and have a plan for parsonage and school. Early in 1878 George Miles, who was the first to request Mr. Taylor to organize a Church in India, died in triumph, saying, "Jesus saves me! Jesus soothes me!" Bombay has furnished the Annual Conference with several preachers. The motto of the city, "*Primus in Indis*," may be applicable to the Church as well as the municipality.

We will now notice the Church as it exists at the other important points of this district.

Poonah is a Marathi Brahmin city, one hundred and nineteen miles south-east of Bombay, and has a popula-

tion of one hundred thousand. It is high and healthy, its location being nearly four thousand feet above the sea. It has a large military station. Mr. Fox was the pastor of our Church here for three years, and it largely accepted his thorough views as to separation from the world, the attainment of entire sanctification of heart by faith, and its manifestation in self-denying practical godliness. Mr. Frazer, a talented theologian and railway magistrate, has been in every way a pastoral assistant. A large building, of which the rent is about fifty dollars a month, furnishes a pleasant preaching hall, which can accommodate four hundred. It has many rooms for Sunday-school and day school, and for the parsonage. Large subscriptions, on a plan of monthly accumulation, have been received for a new church, which will be erected soon. The Methodist people here have long been wishing the establishment of a religious seminary. In 1876 the South India Conference resolved, "That a high school be located in Poonah, and that the south and west portions of the Conference unite in sustaining it; and that, as the character of the school will depend almost entirely on the qualifications of its principal, no school be opened till an experienced and well-qualified teacher can be obtained." This body of believers is now caring for Mr. Drake, preacher to the natives, as well as for Pastor Blackstock. They co-operate in efforts for the salvation of the multitudes of India's own people, and a few natives are members of the Church—more than has been usual with new organizations. In all, Poonah has about a hundred members of the Methodist Episcopal Church. Their gifts for the cause of Christ in 1877, one of the famine years, when the cost of living was two or three times as much as usual, were 3,593 rupees.

Lanowlee is forty miles west of Poonah, and is a railway station, at the highest point of the Ghauts, amid wonderful scenery. It is a part of the Poonah Circuit. Here is a fine little church, toward the building of which a railway-driver, when converted, gave 1,200 rupees. In a beautiful grove at this point was held India's first regular camp-meeting, after the American fashion, for a week, beginning with the 17th of April, 1878. It was in charge of Rev. William B. Osborne. Some came eight hundred miles to attend. Thirty tents were occupied. Native preachers, as well as Europeans of several denominations, received the hallowed fire which descended upon this waiting, weeping, joyful, strengthened company. The "Bombay Guardian" speaks most highly of the meeting.

Egutpoora is a railway station, about fourscore miles north-east of Bombay, on the line which runs to Allahabad, in the valley of the Ganges. Mr. Pearcey has been instrumental in the establishment of a Methodist Episcopal Church here. Aided by Bombay, a church building, costing 4,500 rupees, has been erected. Now this band has subscribed 2,000 rupees toward the Bombay church edifice, an offering of gratitude for parental care. The members at Egutpoora are chiefly railway *employes*, European and native. Rev. G. K. Gilder is pastor.

Mhow is a military station, three hundred miles north-east of Bombay, where Mr. Nichols has been preaching to the European soldiers and civilians, and has employed native assistants to teach among the natives. He is erecting a large church. The income of this Church for 1877 was 2,200 rupees.

Nagpore is the great city of the Central Provinces, and is four hundred miles east of Bombay. Ten miles distant is Kamptee, a large military station for En-

glish and native troops. Mr. Gladwin, who was an English and Hindustani preacher for years in North India, became the pioneer of Methodism in Central India. Nagpore is one of the circuits which came under his labors. His successor is Mr. Robbins, his brother-in-law. In Nagpore and Kamptee there are one hundred and sixty Sunday-school scholars, and fifty members, who contributed 2,000 rupees in 1877.

Kurrachee, though not so large as Nagpore, is a growing city. It is six hundred miles north-west of Bombay, or yet more as the steamer goes. It lies by the mouth of the Indus, one of the mighty rivers of constantly-increasing traffic. Beloochistan is north-west, while Afghanistan is a little farther north. Here is a grand harbor, and the trade of the port will take another leap with the completion of the railway to Mooltan, whence the line reaches Lahore, on the direct route from distant Calcutta to the north-west corner of the Indian Empire. Within Mr. Goodwin's pastorate here of two years a stone church and parsonage were built, valued at 8,000 rupees. There are forty members, who contributed 1,000 rupees in 1877. Mr. Fox is now hard at work here, preparing the way for a large force of laborers in Sinde.

19. Madras District.

This district is of considerable area, covering especially the peninsular part of Hindustan; starting from Madras, on the Bay of Bengal, to the western coast four hundred miles, and from Hyderabad, in the Nizam's Territory, to Cape Cormorin, the southern point of the peninsula, seven hundred miles. The Methodist Church members are scattered along these great railroad lines, and are found at almost all points where Europeans and

East Indians are located in military, civil, or commercial employments. The railway from Madras to Bombay, stretching eight hundred miles north-west, is heavily used by a vast number of passenger and freight trains. The former class of trains start morning and evening for the opposite city, taking forty hours for the transit. There are several branch lines from this main trunk. Another great railway line runs south-west from Madras four hundred miles, to the west coast. At Jollarpett, one hundred and forty-two miles out, it sends a branch to Bangalore, eighty miles north-west. At Erode, two hundred and fifty miles out, it sends a branch south-east to the Bay of Bengal, through Trichinopoly, an English center, to Negapatam, a military station. Near Coimbatore, three hundred miles out, a line is expected to push up into the Neilgherry Hills, passing through beautiful Conoor to Ootacamund, the seat of Government during the hot season, from April to October. Negapatam is but a few hours by steamer from Ceylon, which is directly south, around which steamers go from Madras to London. This district, having forty millions of people, is mainly British territory, in the full sense of the word, under the name "Madras Presidency." Under the supervision of its government is Mysore, having a native prince, but with British influence paramount at Bangalore. The Nizam's Territory is north-west, the strongest independent Mohammedan State, but guided by British advice, and backed by a large military force at Hyderabad. The net-work of railways has many small stations where the European and East Indian population are planted. This is becoming true, also, of the line lately opened along the east coast of the peninsula from Madras to the extreme south. Here is a vast field for religious work among Europeans and their descendants of

mixed blood. A witnessing Church, composed of these classes, is arising, to be a great power for good, to roll away the reproach which European ungodliness has brought upon the name of our holy religion, to co-operate with missionary effort by sympathy, supporting missionaries, themselves preaching, teaching, and testifying in the vernaculars to the natives, whose views and customs they well know, having lived among them for years, or, perhaps, through all their lives. These must be the material for a large missionary force, supplying preachers and teachers to any extent, in proportion to their own conversions and consecrated zeal. They are to be a base of operations upon the native masses. It is mainly among the Europeans and East Indians that Methodism counts its converts in South India, for the reason that the pioneer preachers have been able to speak English only, and that the work has been so imperative in its demands, and rapid and wide in its outreachings, that they have not had time to stop to learn the languages, Tamil, Teluga, Canarese, Malayalam, which are more difficult than Hindustani, used in the north. But among the converts several, such as Lawyer Gordon, of Madras, are preaching daily, and teaching to some extent in the vernacular. A great deal of evangelistic work has thus been done in the main cities, and at railway places among the natives. Deep impressions have been made. Some have turned from idols to worship the true and living God; some have turned from Romanism, which is hardly distinguishable from idolatry.

It will be remembered that Mr. Taylor visited Madras Presidency in 1874, having previously planted our Church in the Bombay and Bengal (Calcutta) Presidencies.

The city of Madras has four hundred thousand inhabitants, sixteen thousand of them Europeans and their descendants. It is the capital of the presidency, where the Duke of Buckingham, of royal blood, is governor, on a salary of 120,000 rupees a year. This post has been chiefly occupied by Rev. C. P. Hard. He entered the field December 25, 1874, and found Methodism under way, but carried on wholly by lay agency. He found four congregations, over which he was to be pastor, and he was, also, to be the presiding elder of that great district. His duties were, daily preaching and incessant pastoral work, and the successes were glorious. The Pursewalkum Sabbath-school was soon organized, which has two hundred scholars. The Church Building Fund was started, which has resulted in the erection of a church at Perambore, costing 2,000 rupees, and in a parsonage, with church site, "Stella Lodge," in Vepery, costing 10,500 rupees. The native work was prosecuted under Benjamin Peters, a native preacher, and other volunteers. The Poodoopett Pandal became a center of work among the natives in day and Sunday-schools. At Pursewalkum an English brother hired a hall for the Tamil congregation for preaching, bands, day and Sunday-schools. A pandal, erected in the court, enlarged the accommodation.

In 1874 a man named Pappiah heard the Gospel preached in Poodoopett Pandal, accepted the Saviour, and carried the glorious news to his native village, called Tuchoor, sixty-five miles from Madras, where a delegation of four men invited Mr. Hard to preach the Gospel. Mr. Hard, with Mr. Peters, returned with the delegation, and the result was the conversion of sixty souls. A mission was established, and a year afterward it was handed over to the Church Missionary Society,

because of our lack of native preachers to supply all demands.

The arrival from America of ordained men for the work in Madras District gave it a great impulse. Rev. F. G. Davis, on Black Town Circuit, Rev. W. F. G. Curties, on Perambore and Madras Railway Circuit, and Rev. James Shaw, on Vepery Circuit, were all greatly blessed in their labors. Churches were built, benevolent contributions made on a liberal scale, and souls converted.

In the eastern part of Madras our people, under Mr. Davis' leadership, have hired a hall at seventy rupees a month, in the midst of the most dense population, and are doing a good work.

The Madras Methodist Episcopal Church maintains three European and one native pastor, having about fifty men on the quarterly "plan," which assigns them meetings to conduct; there are fifteen fellowship bands, as many weekly prayer-meetings, several Sabbath-schools, some primary day-schools, and besides, a large amount of street preaching is done. The Church has here won some souls from heathenism, and seeks to use all available strength for the conversion of the natives.

Bangalore, containing two hundred thousand inhabitants, is two hundred miles west of Madras, and contains one thousand English and native soldiers, and a large English population. It is a beautiful and elevated location. The Methodist Episcopal Church was organized here five weeks after the first Methodist sermon was preached, and Mr. Shaw was appointed pastor, and continued here three successful years. Mr. Newlon coming to his aid in January, 1876, their pastoral care was divided. In this city there are now two circuits, with Sabbath-schools having two hundred scholars, bands, and all the departments of religious activity be-

longing to Methodism. There are two churches, free of debt. That on St. John's Hill has lately been much improved under Mr. Newlon's care, and is a center of hearty and loving work for Jesus. Sabbath-school labors and the rescue of the souls of the imperiled poor have been prominent features of this toil for the heathen. At Richmond Town Mr. Shaw superintended, as pastor, architect, and builder, the erection of a beautiful church, which has been improved by Mr. Robinson. Our church property, exclusive of the lots granted by Government, is valued at 12,000 rupees, which means much more than 6,000 dollars here, where skilled labor brings only twelve cents a day to a man who boards himself. Mr. Robinson has a model Sabbath-school, in which his wife, trained in Sunday-school work in New York city, is very helpful. Both of them are sweet singers, and use this accomplishment with good effect. Bangalore Methodism has a hundred members, but many Christians not Methodists heartily co-operate with them. A preacher to the natives has received assistance toward his support from this Church. Captain Lawrence, who has given his money profusely to our Church, preaches in several languages. Miss Lydia Van Someren (now Mrs. Hard) had a Bible-class of fifty ladies on St. John's Hill. Her father maintained one of our preachers for a year at his table. The financial returns in Bangalore in 1877 were 3,000 rupees. A day school has been started at Richmond Town by two Methodist ladies, and the people of South India greatly desire to establish a seminary in this cool and healthful place, so that they may not be obliged to send their children to ritualistic or Romanizing schools. A committee now exists which is aiming to secure suitable buildings for the purpose, but the first need is suitable teachers, sent out

from America, and receiving support, according to the principle of the Conference—support, but nothing beyond.

Bellary is another place having a military establishment. It contains fifty thousand natives, and is three hundred miles north-west of Madras. It was visited by Messrs. Hard and Robinson in November, 1875. Conversions took place. Bands and Sabbath-schools were organized. The large school-house was secured for regular service. A local preacher was appointed as a supply. Philip Phillips, a few months later, sang here, and helped to raise 2,600 rupees for the church. Mr. Robinson made monthly pastoral visits to the place from Hyderabad. Mr. Ward came out from America in January, 1877, and built a fine stone church, which was opened in February, 1878. It cost 4,000 rupees, and the site was given by Government. Mr. Pincott, a local preacher, has strengthened the pastoral force, so that this young circuit, Bellary and the adjacent railway line, maintains two zealous pastors. The Sabbath-schools flourish. Much good is done among the soldiers. Pastor Ward is learning Telugoo. Pastor Pincott preaches in Hindustani, also. Here are now seventy-five members. The contributions in 1877 were 1,650 rupees. Bellary was most severely stricken by famine. Mr. Firth, a local preacher, has offered to repay the Woman's Foreign Missionary Society if it will send out a teacher. Bands are successful at Cuddapah, Gooty, Saichore, Shahabad, Gootburga, the principal points for three hundred miles.

The vast city of Hyderabad is four hundred miles north-west from Madras, and is the capital of the Nizam's territory. The native city proper bears the above name, and it is filled with the ferocity of Mohammedanism. Weapons are the usual appendages of the seem-

ingly brave. The talented prime-minister, Sir Salur Jung, who visited England lately, knows his people to be so hostile to Christianity that he has warned missionaries of the personal danger of their going down into the city to preach. An English community lies on the north side of the great city, called Chadarghat. Mr. Robinson went there on Christmas-day, 1874, and spent three successful years. He built a church costing 12,000 rupees. The Sabbath-school, and sermons to it from the blackboard, and the songs, have attracted attention and gathered congregations. A good, intelligent, united, working Church has grown up here; the present pastor, Mr. Curties, has his home next door to this fine church, which is between a beautiful park and the splendid railway terminus. Many high English officials and natives of position have learned the principles of our faith, as set forth in the practical and holy utterances and lives of our pastors and people. The wife of the ruling English official aided our work in some of its financial efforts. Several native princes spent 300 rupees each, at one of our sales, to help our church building. Some of our people here testify for Christ in Hindustani, and our pastor declares the truth in that language. Converts from Mohammedanism are now expected.

Secunderabad, fifty miles to the north, including military points, Trimulgherry, and Bolarum, still northward, is now a separate circuit, and has Mr. Gladwin, one of our older men, as pastor, who has a two-edged gospel sword, using, as he does, English and Hindustani. Here preaching halls and parsonages have been rented. Four thousand rupees are in hand toward a new church, and the people are seeking a site. Mr. Wale, the first, and permanent, and model treasurer, and others, have helped build the Chadarghat church. Here are a company of

believers, seeking varying ways of usefulness among the thousands of soldiers, in hospitals, by day and Sabbath and boarding schools, by vernacular preaching, by tracts, by testimony and life. These circuits have one hundred and ten members, who gave 3,500 rupees in 1877.

Thus the Madras District has grown. Previous to the last week of 1874 it had but one member of the Annual Conference—by the end of 1877 it had nine; then it had no permanent buildings—now it has five churches and two parsonages. It has a thousand Sunday-school scholars, six hundred and fifty members, 40,000 rupees' worth of church property, and gave, in 1877, 15,000 rupees.

Mr. Hard married, in the year 1877, Lydia, a daughter of Dr. Van Someren, an eminent physician of Madras, and, in company with her, returned to the United States, to spend a few years in recuperating energies that had been worn by the very great labors and anxieties attendant upon initiating the great work of the Madras District. He is now (1878) serving a charge in Western New York.

MISSIONARIES SENT OUT TO SOUTH INDIA.

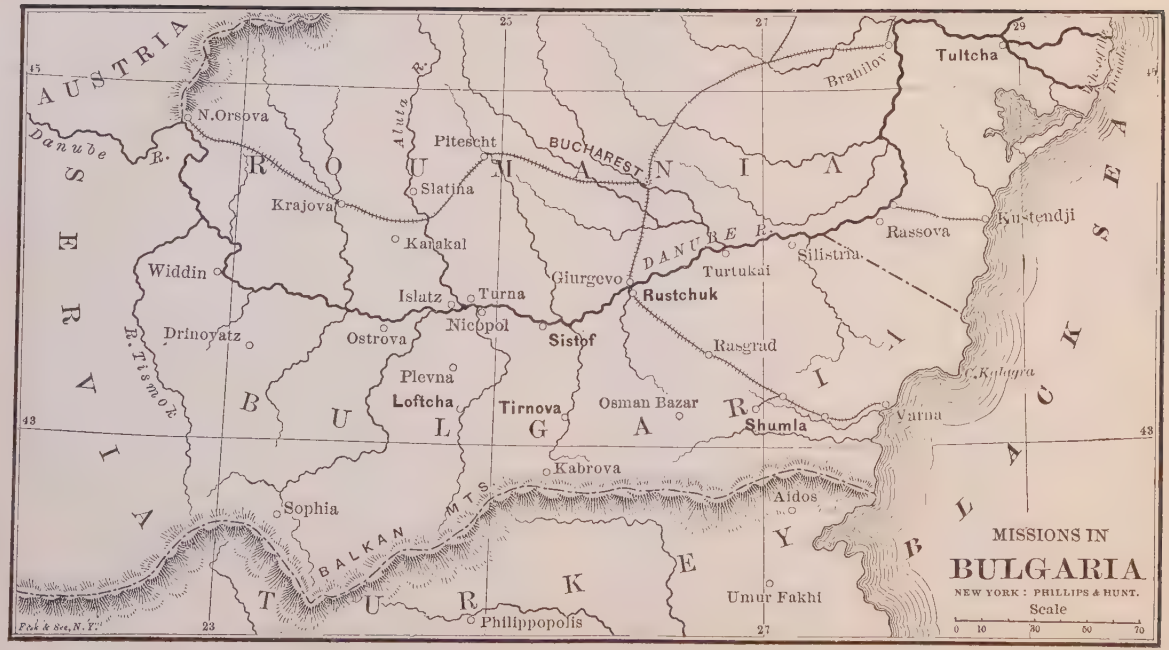
In.		Ex.
1870	William Taylor	....
(1847)	George Bowen	....
1873	J. M. Thoburn	....
1876	Wallace J. Gladwin	....
1872	Daniel O. Fox	....
1872	William E. Robbins	....
1874	Clark P. Hard	1877
1874	Frank A. Goodwin	....
1875	Mrs. Goodwin	....
1874	John E. Robinson	....
1875	Milton H. Nichols	....
1875	John Blackstock	....
1875	Franklin G. Davis	....
1875	William E. Newlon	....

In.		Ex.
1875	David H. Lee	....
1876	Retta L. Terry (Robinson)	....
1876	Isaac F. Row	....
1876	Levan R. Janney, P.	....
1876	Charles B. Ward, P.	....
1877	William B. Osborne	....
1877	James A. Northrup	....
1878	Peachey T. Wilson	....
1878	J. W. Gamble	....
1878	Miss Margaret E. Layten, (W. F. M. S.)	....

STATISTICS OF SOUTH INDIA MISSION.

APPOINTMENTS.	MEMBERSHIP. Probationers.	Full Members.	Local Preachers.	CHURCH PROPERTY. Churches.	Probable Value.	Parsonages.	Probable Value.	SUNDAY-SCHOOL STATISTICS. Sunday-Schools.	Officers & Teachers.	Scholars.
Bombay District.										
Bombay	20	203	13	..	....	..	....	3	34	168
Poona	16	90	7	1	4,000	..	....	2	16	45
Tanna	..	..	..	..	....	..	....	..	..	..
Egutpoora	18	22	2	1	4,500	..	....	1	3	17
Mhow	8	15	..	1	4,000	..	...	1	5	60
Nagpore	29	23	..	1	350	..	....	3	21	160
Kurrachee	2	38	..	1	5,600	1	2,400	3	6	43
Total	93	391	22	5	18,450	1	2,400	13	85	493
Calcutta District.										
Calcutta	55	190	3	2	87,000	..	....	5	41	370
" Seamen's Ch.	95	16	1	..	....	..	....	..	..	....
Darjeeling	..	...	..	..	....	..	....	..	..	....
Raj Mahal	..	....	..	..	....	..	....	..	..	....
Allahabad	35	80	4	..	....	..	....	7	36	345
Jubbulpore	15	10	..	..	....	..	....	1	2	30
Agra	12	29	3	..	....	..	....	1	7	47
Meerut	..	....	..	..	....	..	....	..	..	....
Roorkee	5	22	..	1	2,255	..	....	..	..	....
Total	217	347	11	3	89,255	..	....	14	86	792
Madras District.										
Madras	68	332	4	3	4,000	1	10,200	7	60	600
Bangalore	25	66	2	2	9,700	1	1,450	2	20	192
Bellary	12	63	2	1	2,000	..	....	1	7	71
Hyderabad and Secunderabad	31	76	3	1	12,000	..	....	3	24	117
Total	136	537	11	7	27,700	2	11,650	13	111	980
Total by Districts.										
Bombay	93	391	22	5	18,450	1	2,400	13	85	493
Calcutta	217	347	11	3	89,255	..	....	14	86	792
Madras	136	537	11	7	27,700	2	11,650	13	111	980
Grand Total	446	1,275	44	15	135,405	3	14,050	40	282	2,265

Values are in rupees. A rupee is about 47 cents.


AUSTRIA
SERVIA
RUMANIA
BULGARIA
TURKEY
BLACK SEA
Danube R.
Aluta R.
DANUBE R.
R. Timok
BALKAN MTS.
N.Orsova
Pitescht
BUCHAREST
Slatina
Krajova
Kalakal
Widdin
Islatz
Turna
Giurgevo
Rustchuk
Turtukai
Silistria
Brahilov
Tultcha
Rassova
Kustendji
Drinovatz
Ostrova
Nicopol
Sistof
Rasgrad
Plevna
Loftcha
Tirnova
Osman Bazar
Shumla
Varna
C. Kaliagra
Kabrova
Aidos
Sophia
Philippopolis
Umur Fakhi
MISSIONS IN
BULGARIA
NEW YORK : PHILLIPS & HUNT.
Scale
0 10 30 50 70
Fisk & Bro, N.Y.
23
25
27
29
45
43

PART IX.

MISSION TO BULGARIA.

Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts.—Rom. i, 22-24.

1. Preparatory Steps.

DURING the meeting of the General Committee, in November, 1852, the Corresponding Secretary reported voluminous correspondence concerning a mission to Bulgaria, and among the Greeks in Constantinople; whereupon it was

"*Resolved*, That a fund be created and placed at the disposal of the Board and Bishop superintending foreign missions, for the commencement of a mission in Bulgaria to the amount of $5,000."

From this time onward an appropriation, greater or less in amount, was made from year to year, till the mission was actually opened in 1857.

In the year 1854 Rev. Elias Riggs, D.D., Secretary of the Mission Station of the American Board of Commissioners for Foreign Missions at Constantinople, under date of November 3, addressed a letter to Dr. Durbin, recommending the Missionary Society of the Methodist Episcopal Church to adopt Bulgaria as a mission field. This letter was inclosed in one from the Secretaries of

the American Board, also earnestly advising us to enter this field. Possibly these catholic-spirited brethren were prompted to think of us for the field because we had already thought of the field for ourselves. The advice of Bishops Waugh and Simpson was now sought upon the subject, and they approved of undertaking the work. These facts and communications were all laid before the Board in February, 1855, and it was unanimously

"*Resolved*, That $3,000 out of the contingency at the discretion of the Board, be placed to the credit of the Committee on India and Turkey for commencing a mission in Bulgaria, Turkey, with the proper concurrence and action of the Bishops in charge of said territory."

Bulgaria is a province of European Turkey lying upon the Black Sea, and stretching from the Danube to the Balkan Mountains. South of these mountains the American Board had been for several years prosecuting a successful mission in Roumania, of the excellence of which the Bulgarians were cognizant. The Bulgarians, though of Slavonic origin, have since the ninth century been of the Greek Church, and the Greek priesthood had long oppressed them, and striven to banish the venerable Bulgarian tongue from the sanctuaries and schools of the land. Their religious worship, conducted in the Greek language, was strange and repulsive to their ears. They wanted ecclesiastical rulers of their own race, and religious services in their own tongue. They could not love a Church which sought to extinguish their nationality. In the dark hours of their discontent some of them had repeatedly sent across the Balkans to the missionaries of the American Board, entreating them to come over to their land. But the American Board could not spare either the men or the

money for this purpose, and hence referred it, as we narrate, to the Methodist Episcopal Church, which for some years had been meditating a mission to that land. The call was so clearly providential that it could not pass unheeded.

2. Missionaries Appointed and Located.

Rev. Wesley Prettyman and Rev. Albert L. Long were designated by the Bishops for this work, and went out in 1857, with joint authority to institute the mission and conduct it till a superintendent should be appointed. They arrived in Constantinople in September, and were cordially welcomed by the brethren of the American Board. Bishop Simpson was happily at Constantinople at the moment of their arrival, and they were able to avail themselves of his counsels. As soon as possible they entered upon a tour of observation in Bulgaria, with a view of locating the head-quarters of the mission, Dr. Bliss accompanying them, and giving them all the benefit of his long experience in the country. They took steamer from Constantinople to Varna, on the Black Sea. Thence they passed inland to the west till they reached Shumla, forty-five miles from the sea, and thence proceeded to Rustchuk, on the south side of the Danube. The country was beautiful, fruitful, and populous; the Turkish authorities were tolerant and kind, and the Protestant population every-where gave them a cordial reception. They were surprised and delighted with what they saw, and fixed upon Varna and Shumla as their mission stations. After maturer reflection, and advice from the Corresponding Secretary, they determined to occupy but one central location, and that Shumla, a city containing forty thousand people, eight thousand of whom were Bulgarians.

Settled in their homes, they addressed themselves with great diligence to the acquisition of the language —no easy task in the entire absence of necessary helps. Some time elapsed before they were able to make the people generally understand who they were, or upon what errand they had come to Bulgaria; but they were

MISSION PREMISES AT SHUMLA.

convinced of the importance of the field, and of its being occupied in greater force. Representing their views to the Board, Bishop Janes, on November 12, 1858, added to the mission the Rev. F. W. Flocken, who, a month from that time, was on his way to Bulgaria.

The missionaries had been informed that in Tultcha, a Turkish town in extreme Eastern Bulgaria called Dobrudja, quite a number of Russians and Germans, who had been driven from Russia because of differences of opinion with the Greek Church, desired to enjoy evangelical Protestant worship. Mr. Flocken, who spoke both Russian and German, was therefore instructed to open his mission in this town, and in the meantime to devote himself to acquiring the Bulgarian language. Leaving his family at Odessa, on the Black Sea, he proceeded to Tultcha, and thence to Shumla, where, after consultation with his associates, he decided to remain, so that all three missionaries could work together from one center, at least till they had gained better command of the language of the country. A few months afterward this plan was changed, letters from prominent Bulgarians in Tirnova being received which led the missionaries to think that their way to this city might now be providentially opened. To determine whether or not it were so Messrs. Long and Prettyman resolved to visit Tirnova.

This city is very romantically situated among some detached spurs of the Balkan Mountains, and is about seventy-two miles west by north from Shumla. The small river Yantra forces itself through a deep, winding passage in the rocks, and the city, being built on both banks of the stream, assumes a very peculiar appearance, exceedingly difficult to describe. Tirnova has not so great an area as Shumla, but is much more compactly built, and is estimated to contain at least one third more inhabitants. The brief description of this place in the "Gazetteer" was found singularly incorrect, the population being at least three and a half times greater than that given in that work; and as to the synagogues there mentioned, it has long been the boast of both Turks

and Bulgarians that Tirnova contains not a single Jew. Although the population of the city is pretty equally divided between Turks and Bulgarians, yet it may be emphatically called a Bulgarian city, since Bulgarians control its business, and their influence is more decided than in any other city of the province. Four fine churches, built of stone and in good style, and long rows of warehouses and stores, attest the enterprise of the people, and impress travelers who have visited other places in the province that Tirnova is far in advance of them all in commercial activity and industrial pursuits. Bulgarian influence in Tirnova is steadily on the increase, the Turks being crowded farther and farther back every year by Bulgarians, who buy their houses sometimes at a triple price, merely to get the Turks out of the way.

This was certainly a most inviting place for a mission station, and its immediate occupancy was determined upon. By common consent Mr. Long was deemed best qualified for the undertaking, and accordingly, on September 17, 1859, he and his family removed from Shumla to Tirnova. This was accomplished just in time to prevent the Roman Catholics from seizing this beautiful post and preoccupying it with the "Lazarists" from Constantinople.

Never were Romanists more full of guile than here in Bulgaria. In the oppressed condition of the people they offered them the protection of the Pope, making mysterious allusions to France as the arm by which they were to be defended from the tyranny of the Greek Patriarch. They also proposed that the Bulgarian ritual and dogmas should be allowed, and they promised them Bulgarian ecclesiastics of all grades.

Mr. Long found that these bribes had not in the least

propitiated the leading Bulgarians of Tirnova, but that they turned toward Protestantism as their only hope of deliverance. The missionaries were received with special favor, as it was understood that they came not to displace any thing that was good, but to vitalize and purify the dead formalism of the Bulgarian Church.

On December 24, 1859, in his home at Tirnova, Mr. Long commenced holding regular public religious services exclusively in the Bulgarian language. About fifteen persons were present on the first occasion. On the following Sabbath there were twenty-two attendants. Murmurs and threats soon began to be heard, and it was feared they would increase until no one would dare to attend the services.

The work had scarcely opened at Tirnova before it was denounced from the pulpit, and the people officially warned not to hear Mr. Long preach. A bigoted monk, who was a candidate for the episcopacy, and consequently willing to show his zeal in defense of the faith, was made the instrument of this denunciation. He ascended the pulpit of the largest church in the city of Tirnova, and gave the people a very boisterous harangue upon the subject of Protestantism. He told them that the Protestants were not Christians, for they rejected baptism; they rejected the Lord's Supper, and all the other sacraments and holy ordinances of the Christian Church. He then gave them a special warning against the Protestant missionary who had lately appeared among them. He said: "This man appears very pleasant and very friendly. With his conduct no one can find fault. Many praise him, and are disposed to be friendly to him. His words are sweet; but wolves may come in sheep's clothing. Hartshorn is a substance

fair on the outside, and might be mistaken for white sugar, but it is deadly poison when swallowed." He then forbade, under pain of excommunication, their attending the Protestant services. Notwithstanding all this Mr. Long's congregation grew till a larger place of worship was necessary.

Mr. Long was not left entirely without encouragement. Two Bulgarian priests called at his house, one of whom had called before, and during that previous visit complained, with tears, of the lapsed condition of Christianity among his people. He declared that his people bore the Christian name, but knew nothing about Christianity. "I am a poor, weak, ignorant man," said he; "what can I do? My people have no instruction, and when I exhort them they will not even hear me. When I tell them they must pray, they say, 'We are not priests; it is your business to do the praying.' They call themselves Christians, but they do not love God. They do not love the Saviour, and do not keep his commandments." On this occasion he came to ask Mr. Long to lend him a Bible. He said, "I went to the oekonom—senior or superior priest—and asked him to lend me a Bible; but he asked me what business I had with a Bible, and declared the Bible was not a book for me to read. Now I am a priest, and do not see why I should not read the Bible. Will you lend me one?"

At this juncture Gabriel Elieff, a devoted Bulgarian, the first Protestant convert of the land, who had been for some time in the employ of the British and Foreign Bible Society, joined Mr. Long in his work, as colporteur and assistant. In his mountain home among the Balkans Gabriel had received a copy of the first edition of the Bulgarian Testament published by the British and

Foreign Bible Society, at Smyrna, in 1840. Through a prayerful reading of this book his mind was enlightened, and he was brought to a knowledge of the Saviour. Never having heard of Protestantism, he supposed he stood alone in the new position he had assumed. Meeting some time afterward with an American colporteur, sent out by the missionaries at Constantinople, and engaging in conversation with him, he was surprised to find that he was a Protestant. By the advice of the colporteur he went to Constantinople, and, under the pious instructions of the missionaries, grew in grace and in knowledge of the truth, and in due time was employed as colporteur among his people. We will find the faithful brother in every part of the history of the mission. He has shared all its vicissitudes, and been the inspiration for its continuance.

The work at Tirnova seemed to be propitiously inaugurated and providentially arranged for. We must now turn back to Shumla. Messrs. Prettyman and Flocken continued their studies and their work, the former holding services in English, and the latter preaching in German. The families of the mission attended, and a few Bulgarians and German people. The simplicity of these services, and the freedom from ecclesiastical domination so evident among Protestants, excited the admiration of the priest-ridden Bulgarians, and served to increase, also, their discontent with the state of things among themselves. Many interesting cases were developed as the work proceeded. A young German, of Protestant father and Papist mother, upon the decease of his mother, started to fulfill a promise exacted from him by her when she was dying, that he would go on foot to Jerusalem, and there pray for the peace of her soul. Stopping at the house of Mr. Flocken, he learned

the useless nature of his errand, and sought and found in Christ the love of a forgiving God.

Mr. Flocken, also, found a young man connected with the Prussian Consulate who was intending to marry a Jewess. She expressed a wish to be instructed in the way of salvation, and to be baptized. She made such progress that Mr. Flocken soon consented to baptize her, and shortly afterward he performed the marriage ceremony for them, in the presence of about sixty persons—Bulgarians, Greeks, French, and Germans. The simplicity of our ritual was greatly admired, and the absence of the customary ball was a wonder to the people.

When lodging with families the missionaries would induce the youth to read to the rest of the household from the Bulgarian Testament, and they would superadd their own words of comment and application, often with blessed effect.

On one occasion, as Mr. Flocken was at early morn leaving one of the villages, a young man appeared before him with an earthen bowl. It was St. John's day, and a custom prevailed to baptize on this day all Johns and strangers, in imitation of John's baptism. Mr. Flocken declined the honor, and availed himself of the opportunity of exhorting the bystanders to think not so much of forms, but to seek the baptism of the Holy Ghost. The work of the missionaries was every-where largely one of personal effort for individuals, and in such labors their chief successes were found.

The year 1861 was the tenth centennial of the baptism of Boris, the first Bulgarian king. This had taken place at what is called the Holy Spring, twelve miles from Shumla, where stood in those times the capital of the country. Long as the land has been Christian, the

Bulgarians still retain in many places the festivals of their heathen gods. The alleged birthday of Colida, a heathen deity, was December 24. Those who have learned enough of Christianity to know the commonly assigned date of the Saviour's birth celebrate Christmas, but others continue the revelries which for more than a thousand years have been attached to the day preceding it. They bring from the forest the trunk of a tree, sometimes dragging it by cords held in their mouths. Cutting the rude features of a man upon the tree, they feast and place food before the image, crowning it, singing its praises, and drinking its health until they are intoxicated. Yet these people are members of the Eastern Church, which claims to be the only true Church.

Mr. Prettyman seems to have directed the work at Shumla, and his influence among the people was constantly increasing, so much so as to excite his own astonishment. Even the Bulgarian priests were not slow to manifest their good-will. From fifty miles around they visited him, and often invited him to go with them to the sick, having more confidence in a little of his medicine than in their own anointing with holy oil, or in any other sacerdotal rites. Much seed was thus sown in hidden places, that may be even now bringing forth fruit. Mr. Prettyman having the work at Shumla quite well in hand, and Mr. Long that at Tirnova, it was decided that Mr. Flocken should visit Tultcha, to which their thoughts had so often turned, and see if there were any opening, especially among the Molokans.

3. Tultcha and the Molokans.

Tultcha is the first city on the Turkish side of the Danube, entering from the Black Sea. It is separated

from the former frontier of Russia by the Danube only, and its harbor, which admits ships of the largest size, is easily accessible; consequently it has been several times attacked and destroyed by the Russians. The number of its inhabitants is said to be twenty-eight thousand, of whom seven hundred are Turks, ten thousand Bulgarians, seven thousand five hundred Russians, three thousand Moldavians, one thousand Jews, three thousand Greeks, four hundred Germans, and five hundred Armenians, the remainder being foreigners of other nations. It contains one Turkish mosque, two Jewish synagogues, one Roman Catholic church, one Moldavian, one Armenian, one Bulgarian, one Greek, one Russo-Greek, three Lipovan—a sect of Russians—and one meeting-house of the Molokans.

The Russian inhabitants of Tultcha belong to the Russo-Greek Church, though some are dissenters. The latter are divided into three sects: The first and strongest, are the Lipovans, in Russia called Staroverzy or Starobrazy, which means ancient believers or ancient ritualists. Why they call themselves so, and in what they differ from the Russo-Greek Church, we cannot say. They were, doubtless, groping in their darkness for the old paths. The second sect, which is the smallest, are called Scopzy. They are a body of eunuchs, of whom little else is known. The third sect are the Molokans. They have been subjects of much interest to Christian people; but little could hitherto be learned of their origin or creed. In Russia proper, where they chiefly exist, they have been afraid to speak freely of their belief, and no one acquainted with their language had visited them in Turkey to learn their doctrines or usages. Mr. Flocken succeeded in gaining their confidence and in learning something of their history.

Some ninety years ago, they told him, there was a Russian embassador who had in his employ a young Russian by the name of Simeon Matfeowitch, and a young woman by the name of Arina Timofeowna. These two persons had, during their stay in England, attended religious services, and upon their return to Russia informed their nearest friends of the modes of worship prevailing in England, and especially they spoke of some who met not in temples but in dwelling-houses, and had at their places of worship no kind of images, not even a cross or a candle; who did not fast like the Russians, or cross themselves, and yet were a very pious and earnest people. These communications were received with attention by their nearest friends, who concluded to adopt similar modes of worship, retaining, at the same time, their membership in the Russo-Greek Church. They abolished from their houses all images, cross-making, and fasting on Wednesdays and Fridays, on which days they lived principally on milk. This eating of milk on the Russian fast-days, (the Russian word for milk being moloko,) induced some of their enemies to call them Molokans; others called them "Nemolaks," which means, Not-prayers, or Not-worshipers. This name was given them by their enemies because they did not worship images, which, to the Russians of the established Church, is not being worshipers at all.

Their numbers increased considerably, till a persecution against them broke out under Alexander I., to whom complaints were made against them. The Emperor having summoned them to come before him, three of their number took it upon themselves to go, while the others remained at home and prayed for their messengers and their cause. These three men begged permission of the Emperor to worship before him, that he

might see and hear for himself. The Emperor granted their request, and, after witnessing their mode of worship, he permitted them to return, and thereafter they were unmolested until the accession of the Emperor Nicholas, under whom they suffered greatly. Nevertheless, they have been continually increasing in numbers, until they have become about one million in number, residing in Russia proper. Having heard of the spirit of toleration on the part of the Sultan of Turkey, many of the persecuted Molokans fled from Russia into Turkey. These now number about two hundred families, residing mostly in and about Tultcha.

On the day following his arrival at Tultcha, Mr. Flocken, as invited by the Molokans, attended their service, which was held at the residence of one of their number. The congregation was composed of about fifty persons. The meeting was opened with singing a part of the fourteenth chapter of John; then part of the sixth chapter of the Prophet Hosea was sung; after which their leader, a middle-aged, plain, and simple-hearted man, read the fourteenth chapter of John from the Slavic Bible, making a few remarks upon what he read, besides giving the sense in the Russian language. Then they sang part of the Second Epistle to the Philippians, after which, all kneeling, they engaged in silent prayer; this was repeated three times, and then they kissed each other three times, men and women without distinction. The meeting was concluded with another song.

The owner of the house having previously prepared tea for them all, they sat down and drank it; this, however, was not considered part of their religious service, but was a social attention from the host.

While drinking tea with them Mr. Flocken inquired the significance of their kissing each other, as he had

just witnessed, and was informed that this was practiced at the close of every service, because, under the persecutions to which they had been exposed, they knew at their parting that their meeting again in this world was very uncertain, and they also pointed him to the words of Paul in Romans xvi, 16, and 1 Cor. xvi, 20, and to other passages, in justification of the practice. They asked him for some explanation of those passages, saying, "We have not had any one who could explain the Bible to us in our language, and we begin to learn that our creed and mode of worship differ from others." They declared their sincere desire to become better acquainted with the apostolic Church organization, and to be enlightened upon the doctrines of the Christian religion, and especially upon the sacraments, which, from a hatred of formalism, they had held to be purely spiritual. They used no water in baptism, and neither bread nor wine in the Lord's Supper. Mr. Flocken then told them, that, if it was the desire of the Molokans, he, with the permission of the Missionary Board, would remove to Tultcha, and reside among them, to do good to them and to their children. They received this announcement with apparent gladness.

Mr. Prettyman now arrived from Shumla, and, making the acquaintance of the Molokan friends, and visiting some Bulgarians to whom he had letters of introduction, he preached on Sabbath forenoon in English at the house of the British Consul; Mr. Flocken preached in the afternoon, first in German and then in Russian, at the house of the American vice-Consul, to a congregation of Germans, Jews, and Russians.

Mr. Flocken wrote at this time, as follows: "While at Tultcha I prayed to God to direct me to a right conclusion in regard to the propriety of removing there. I

left the city with the conviction that, with great care and patience, by the assistance of God, these people could be brought into a Church organization, schools be established among them, and through them pure Gospel truths be brought into Russia proper. I cannot get rid of the conviction that we should occupy this field. Is it not likely that those two persons who had been to England visited the meetings of the Wesleyans? I think it very probable, for the simple reason that these people show such an attachment to us, while they do not at all associate with the German minister who was sent from Berlin to some German colonists in and near Tultcha, with the hope that he might be able to find access to these people; he informed me that it was utterly impossible to get out of them, during his year's stay, what we had learned in a few days."

Mr. Flocken was directed to remove to Tultcha, which he did in April, 1860. Seeing the great want of schools, on the 15th of May he opened a school in his study, which, at the end of one month, numbered fifty-two children, most of whom attended also the Sabbath-school. Besides teaching these children, he attended the meetings of the Molokans, answered their inquiries, pointed out their errors in doctrine and practice, and thus preached to them the Gospel. Through these Molokans at Tulcha he communicated religious instruction to the Molokans in Russia proper. He also regularly held meetings for the Germans, and succeeded in introducing many of our German tracts and books among the Germans in Russia. These publications were furnished by the Mission Book Concern in Germany. Something was, also, done for the Bulgarians at Tultcha, by visiting them and distributing tracts among them. On the 10th of September Mr. Flocken

School-house at Tultscha.

had the pleasure of baptizing four children of a Russian family and receiving the parents on probation. He also received into his family a young Bulgarian, who, after experiencing religion, went to America at his own expense, and during the civil war entered the United States' navy, and lost his life before Fort Fisher. He died testifying that he was saved by grace through the mission of the Methodist Episcopal Church at Tultcha, and divided his savings between his parents and the Missionary Society.

4. Native Workers and Various Struggles.

The work of the mission at length became too much for our missionaries, and each of them began to pray and petition the Board for an assistant. During the year 1861 they were able to report from each of the three stations a native co-worker. At Tultcha there was Ivan Ivanoff, a man of lovely temper and disposition, and of great influence among his Molokan brethren; in short, just such a man as was needed for the particular work there. At Shumla, Mr. Melanovitsch, the talented and enthusiastic young Bohemian teacher, just the man Mr. Prettyman needed; and at Tirnova, Gabriel Elieff, who had been under the supervision of Mr. Long for more than two years, and had grown in grace and acquitted himself faithfully.

The year 1862 was a trying one on account of political disturbances. At Tirnova intense excitement prevailed, and fears were entertained of a re-enactment of the Syrian tragedies. For several nights the house of Mr. Long was filled with Bulgarian friends—men, women, and children, who had fled there for refuge, begging the privilege of sleeping under his roof.

In reviewing the history of the mission for the year

ground might be found for discouragement. The attendance upon public preaching had rather diminished than increased. Some were considered theoretically enlightened in regard to Gospel truths and Christian duties, but scarcely any had yet practically embraced them. The mass of the Bulgarian people, disheartened by defeat in their ecclesiastical struggle with the more subtle and powerful Greek Church, were evidently relapsing into their former state of apathy, not only upon religion, but even upon education.

The enemies of the mission did not fail to improve every opportunity to slander the missionaries before the Government. If that were abortive, and the missionaries seemed in favor, the same evil-disposed persons seized upon this, and used it to prejudice Bulgarians against them. But the grand and principal cause operating against the work of God in Bulgaria was neither political nor religious — not their oppression by the Turks, nor their attachment to their religion—but the fact that from their infancy the people had been trained to disregard the truth. Among the Bulgarians there is little love of truth. The absence of a printing-press left the mission powerless against the assaults of the Bulgarian organ of the Greek patriarchate and Russian embassy, and the Jesuit organ, which was very ably edited. These journals throughout the whole year were pouring from their united batteries a torrent of falsehood and abuse upon our mission, while it had nothing with which to respond.

A new feature of the work during the year was, the opening of some very interesting intercourse with some of the Mussulman population. This increased in interest as the missionaries advanced in the knowledge and use of the Turkish language, so as so express themselves

with accuracy on subjects requiring exact and delicate explanation. A series of important events occurred in the ecclesiastical affairs of the Bulgarians, and among the missionaries. A national council of Bulgarians, composed of lay representatives from the different dioceses of the province, after spending many months at Constantinople in negotiating with the Sublime Porte for distinct recognition and a separate hierarchy from the Greeks, dissolved without obtaining the desired object. It became manifest that the old state of things must yet prevail, and the higher ecclesiastical offices continue to be filled by Greeks, who would use every effort to hold the people in subjection.

The Papists, defeated in their last attempt to unite the Bulgarians with Rome, had, since the adjournment of the Constantinople council, taken fresh courage and resorted to new stratagems. They proposed that the Bulgarians should retain the dogmas of their Church, with all their own forms and ceremonies, only acknowledging the Pope as their ecclesiastical head, and contributing their funds to him instead of to the Patriarch at Constantinople.

Mr. Prettyman was slowly and reluctantly coming to the conclusion that but little could be hoped for, in the work of evangelizing this people, without separate Church organization, and the adoption of our own peculiar means of grace. The hope of reviving the ancient and corrupt Church of the land, he was confident, must be abandoned, and a more aggressive policy instituted. This, however, would require a greater missionary force, a printing-press, schools, and other instrumentalities. The strong and decided moral influence which the mission was now exerting in the community was about our only sign of progress thus far. Formerly, he who de-

rided Protestantism loudly advanced his influence and respectability by so doing; now, the contrast was such as to attract general attention, and it was very creditable to be on friendly terms with the missionaries. This was something. But the discouragement of Mr. Prettyman was complete, and he was permitted to return to the United States.

Constantinople is the center of Turkish influence, and the best point for supervision, and as there is always a large representation of the most intelligent Bulgarian people there, the Bishops and Board deemed it best that Mr. Long should remove from Tirnova to Constantinople, and be charged with the superintendency of the mission. Accordingly, in June, 1863, he removed to Constantinople, and commenced preaching in his dwelling. Here he became associated with Dr. Riggs in the revision of the Bulgarian New Testament, to be published by the British and Foreign Bible Society, and became more abundant in labors than ever. The next year, 1864, he commenced the publication of a small paper, called "*Zornitza*"—The Day Star—which was received with great favor by all classes of Bulgarians. The visible successes were small, but it was hoped that we were in various ways laying a foundation for future triumphs.

5. Bishop Thomson, and Brighter Days.

In the year 1865 the mission received its first episcopal visit, and Bishop Thomson, accompanied by Superintendent Long, gave the work a thorough inspection. At Tultcha the missionary had been faithful, but the Molokans had diminished in numbers, and had disappointed the expectations, at first entertained, that they would embrace the truth. Considerable success had

attended his work among the Germans, and the schools he had opened were a decided success. The best school of the city was that of our mission, to which the governor was sending his own son. In 1860 two hundred and eighteen boys and forty girls had received instruction there. Thorough success in the school was prevented by several prevailing customs. Between the ages of twelve and fourteen the children are generally apprenticed to some tradesman, and taken into his house and workshop, and literally made his slaves for three, four, or five years. The children of the Molokans and other Russian dissenters are, also, given to very early marriages, and thereby prevented from remaining at school long enough to gain an education. The males are rarely unmarried at twenty or the females at seventeen. This is greatly facilitated by the patriarchal mode in which this people live. The newly married couple do not, as with the Germans, found at once their own hearth, but remain with the parents of one or the other of them for years. It is not unusual to find parents with two, three, or more of their married children living under one roof, eating from one table, keeping the house, and forming in fact one family, the principal charge always devolving upon the eldest. Among them children, in some respects, continue to be children during the life-time of their parents, and, consequently, scarcely ever venture to have an opinion of their own, or, if they do, they keep it to themselves, especially if it be in any way contrary to the views of their parents. In exactly the same relation stands the Church toward its leaders, and hence will appear what patient and careful perseverance a mission to them requires.

At Sistof Gabriel Elieff had interested many in his teaching and experience. Twelve or fifteen persons

regularly assembled at his house to hear the word of God read, and for prayer and counsel. At Constantinople preaching was maintained by the Superintendent, and with some good results; but his greatest and most useful labors were in his study, giving a Christian literature to Bulgaria. The publications of the mission during the year were :—

Tracts	Appeal to Sound Reason, 8vo...	24,000	pages.
"	Children's Tract, No. 1, 32mo...	64,000	"
"	Children's Tract, No. 2, 32mo...	64,000	"
"	Dialogue on Religion, 12mo...	72,000	"
Bound books.	Little Henry ..... 16mo...	237,000	"
"	Dairyman's Daughter . 16mo...	396,000	"
"	Pilgrim's Progress .... 12mo...	120,000	"
	Total	977,000	

The good effects of this literature were already beginning to appear.

Bishop Thomson believed that important ground had been gained in the mission, that the people had been lifted to a higher plane, and that, the preparatory work being accomplished, we might soon hope for great and glorious results; so he reported, and advised the sending out of three additional missionaries, one for Shumla, one for Tirnova, and one for either Widdin or Rustchuk. He also recommended the establishment of a girls' school.

In 1866 Superintendent Long, by invitation of the American Bible Society, came to New York to supervise the stereotyping of a parallel edition of the New Testament in the ancient Slavic and Bulgarian languages. He returned to the mission in 1868, and resumed his labors as Superintendent, continuing his headquarters at Constantinople. The regular services every Sabbath, which he resumed, continued to be attended

by a small, though representative, congregation. His own personal intercourse with the Bulgarians of all classes at the capital, was highly agreeable and influential. Many who did not venture to come to hear him preach, read with apparent avidity what he wrote. He was encouraged by seeing from time to time evidences that many were striving in a quiet way to put into practice the truths of the Gospel of Jesus Christ.

Rev. E. A. Wanless and wife went out during the year 1868 to reinforce the mission. They remained for some time at Constantinople prosecuting the study of the language preparatory to entering upon work at Rustchuk. The General Committee had provided for the retirement of the missionary from Tultcha, and the mission decided that Mr. Flocken should remove to Rustchuk, with Mr. Wanless for an associate. This plan, however, was frustrated by two circumstances. The first was the protracted illness of Mrs. Wanless, which rendered their removal to Rustchuk impracticable for the space of eleven months. The other was the outpouring of the Lord's Spirit upon Tultcha, and the commencement of a deeply interesting work among the Russians of the Lipovan sect.

6. The Lipovans and Others.

When the time arrived at which Mr. Flocken was to have departed from Tultcha he found himself surrounded by such a flock of converted men and women rejoicing in their newly-found Saviour, and by others tremblingly inquiring the way of life, that it was concluded by him, and fully concurred in by the superintendent, that it would be neither wise nor right to leave that work until provision could be made for its being carried on in the absence of the missionary, though it might be superin-

tended from Rustchuk. This, it was hoped, could be effected during the year. Dimitry Petroff, a zealous and faithful brother, one of the Lipovans, who had been appointed class-leader, was given license to exhort, and commenced a course of special study with Mr. Flocken, that by the next spring the work might safely be intrusted to him. The expected visit of Bishop Kingsley in the early spring was another reason for the delay of Mr. Flocken's removal till the Bishop could be consulted in respect to it.

The Sistof Brethren were called at this time to endure very severe persecution. The governor of the city, instigated by the chief priests and some other leading opponents of the mission, so far forgot himself as to lend himself to their vile purposes. He forcibly closed the shop of two young brethren because it was open on the Greek festival of the Virgin. Then, when legally appealed to by the parties, he drove them from his presence with vile abusive epithets, and prohibited them, under pain of imprisonment and exile, from saying they were Protestants. The civil representative of the native Protestants presented to the Sublime Porte a complaint against the governor, and, in due time, an official order was obtained reprimanding this official, and forbidding a repetition of such acts. At a subsequent interview the governor professed himself very greatly astonished, and stated that until that day he did not know that there were any Protestants in Sistof, and that the chief Greek priest had assured him, in the case of the two young men, that they only professed Protestantism as a pretext for insubordination to the orders of the trade corporation, which forbade the opening of shops on fête days. The spirit of persecution was aggravated by the Young Bulgarian party of the country becoming persuaded that

Protestantism, if universally accepted by the people, would destroy Bulgarian nationality.

Despite all this, the work at Sistof seemed to prosper. A class of fourteen members was organized. One of the young Bulgarians whose store had been forcibly closed, died a short time afterward, and left a glowing testimony as a precious heritage to the persecuted little flock. Death, indeed, seemed to make sad havoc among our societies. Both at Sistof and Tultcha the little bands no sooner began to gather some strength than the pale monster appeared to thin out their ranks. The Superintendent reports as follows :—

"Brother Flocken, in his work in Tultcha, has suffered especially in this regard. He has seen man after man stricken down of those God had given him as fruit of his labors. The two families from the Russian Lipovans, of whom I spoke in my report of last year, have remained steadfast, continuing to show forth the praises of Him who has called them out of darkness into his marvelous light, and the Lord rewarded them by not leaving them alone, but has added to their number, so that at the close of this year we can say, to the glory of God and his well beloved Son, Jesus Christ our Lord, that we have to-day at this place a small but regularly organized Methodist Episcopal Church of Russians, which we believe is the first and only one of that nation. I have just received a letter from Mr. Flocken, giving an account of the death and burial of the first member of that Church. He was the old man whose relation of Christian experience affected my heart so much when I was present at their love-feast. He it is who, in his desire to practice abstemiousness, and to keep his body in subjection, wore for two years an iron band next to the skin. For years he had been suffering

from dropsy, and was unable to work much, yet from the time he found peace he gave himself to the work of preparing his house for the coming of the Lord—for which he had not long to wait, for on the second instant his spirit left the house of clay, and he is now, we believe, a full member of the Church triumphant in heaven. While the corpse was lying in the house many of his former co-religionists came in to see what we do with our dead. All appeared to be surprised at the prevailing order and quietness which was manifested, showing that there was no uncertain hope in the minds of the relatives, but a sure belief of his safety with Christ. Many of the leading Lipovans and Molokans came to the funeral. All accompanied the corpse to the grave, and many joined in singing our Russian hymns, which, in accordance with custom, we sang on our way to the burying-ground. The Molokan brethren very kindly gave us permission to inter our brother in their grave-yard. I cannot express to you the feelings which filled my soul while standing on that elevated ground, and the wind was carrying down upon the tomb the hymn, 'Unveil thy bosom, faithful tomb,' sung in the Russian language to the tune of Old Hundred."

This Russian Methodist Episcopal Church was regularly organized. It had two classes, each with a leader, three stewards, and the "leaders' meeting" licensed one exhorter. The Articles of Religion, the General Rules, portions of the Ritual, Catechism No. 2, about ninety hymns, a brief Church history, and some other books, were translated into the Russian language, and issued during this year. The hope was vainly cherished that this might lead to important consequences, not only for Bulgaria, but for the vast empire adjoining.

7. Persecution, Discouragements, Retirement.

In the mean time Mr. Wanless proceeded to Rustchuk. Death robbed the mission of the anticipated visit of Bishop Kingsley, and, after an interview of Superintendent Long with Bishop Simpson at the Germany and Switzerland Conference, it was thought best that Mr. Flocken should now obey the behest of the Board, and remove to Rustchuk. This removal took place in June, 1870. The work at Tultcha was intrusted to Dimitry Petroff, a Russian, who cared well for the flock. There were this year in Tultcha seventeen members, two probationers, and a Sunday-school of thirty-five.

The work was no sooner opened in earnest at Rustchuk than it evoked the most determined hostility. A systematic and well-drawn line of defense against any possible inroads it might make was adopted. Young men who had shown an interest in the truth and a seriousness in regard to their souls were called up, threatened, and admonished not to attend the Protestant services. These vigorous measures succeeded in keeping most of them away, and the effect was naturally very disheartening to our workers. A most scurrilous and abusive book, very violent in its language, was written and published at Rustchuk by a monk, intended to frighten uneducated people, who might be religiously inclined, from having any thing to do with the mission. For the more enlightened persons, who really desired their Church reformed, another line of tactics was employed. They were told that when the new and independent Church organization should be effected all these reforms would be introduced, and the Church become thoroughly evangelical. For the sake of preserving their influence over

the people, they were induced to have no direct connection with the missionaries. This policy, from its plausibility, did more harm than open opposition and persecution.

Amid these alternate hopes and disappointments the work had now proceeded for fourteen years. There was almost nothing remaining for all the time, toil, and treasure expended. Our missionaries, with the exception of the Superintendent, needed to return to the United States. The General Committee, therefore, made provision for it, and Messrs. Flocken and Wanless returned to the United States in 1871, and entered upon ministerial work. Dr. Long was permitted to remain at Constantinople, where he had been called to a professor's chair in Roberts College, and was requested to give the mission such superintendency as was compatible with his other duties. He had achieved a large reputation for scholarship, and had done a most important work as an educator, and in giving evangelical literature to the Bulgarians. His influence at the Turkish capital over many leading Bulgarians, and over young men getting an education there, had been most salutary. The Board and Bishop gladly consented that he should remain at a post where he could be so influential for good. He was to do such evangelistic and educational work as might, to his judgment, be most conducive to the revival and spread of scriptural holiness in Bulgaria. Meantime, if, in the dispensation of divine providence, such changes in the ecclesiastico-political condition of the country should transpire as to give promise of successfully prosecuting our mission in Bulgaria, such steps would be taken to resume the work as in the judgment of the Bishops might be deemed advisable; otherwise the mission would be finally dis-

continued. Dr. Long still maintained preaching to the Bulgarians at Constantinople, and early in the year 1872 made a tour of the mission.

At Tultcha he found Dimitry Petroff proving a good witness for Jesus Christ. Two members of the little Russian Church had withdrawn, and two had been subjected to discipline. Dr. Long at this visit baptized five children. He believed the Russian work might have most important relations to future movements upon the empire of Russia itself. At Sistoff the society had won the respect and confidence of the community; but there was no growth, and spiritual torpor and death prevailed on every side. Gabriel Elief not only filled his own appointment, but itinerated extensively. Everywhere the work was pretty well sustained. Mrs. Clara Proca, who had been a teacher in our mission, had entered upon volunteer work as a Bible reader, and was received with much attention. In their loneliness the native brethren, especially Gabriel Elief and Dimitry Petroff, wrote to America, anxious to learn what was to be done with the mission. They represented themselves as our spiritual children, distressingly in need of being nurtured by us. They could scarcely think their own spiritual mother was prepared to abandon them, and they pleaded earnestly, almost with tears, that the Board and the Bishops would give them the attention their condition called for. This matter came before the General Committee at its meeting in November, 1872, and amid the general disposition manifested to make forward movements, it was decided to re-enter Bulgaria with a determination to send a full force of workers, and prosecute the mission vigorously. It was universally conceded that if it were fully manned no field under our charge would yield richer returns.

8. Return—Re-enforced.

Rev. F. W. Flocken was directed to prepare for an immediate return to Bulgaria. Rev. Henry A. Buchtel was also appointed to the field, and in March of 1873, with their families, they repaired to Bulgaria, and entered with hope and joy upon their work. Dr. Long expressed the conviction that his duties at the college would render it impossible for him adequately to superintend the mission, and Mr. Flocken was accordingly appointed superintendent. Mr. Buchtel at once began the study of the language, and, as the earnest of more extensive success as a missionary, God made him the instrument of salvation to his teacher. The superintendent first gave the field a thorough inspection, and then proceeded to re-organization, with a view to the broad plans contemplated by the administration at the Mission Rooms.

The mission seemed re-opened at a propitious hour. The struggle of years was over, and the Bulgarian Exarch was at the head of the national Church. Separation from the Greek Church was complete. Fifteen Bulgarian Bishops were occupying the frontier Greek dioceses, and five hundred Bulgarian priests were conducting the services of the Church of the land. The hoped-for and promised spirituality, however, did not come with a change of hierarchy. It proved but a change of language and persons. Dissatisfaction was widespread and deeper than ever. He from whom most was to be hoped forbade the public reading of the Bible in the Bulgarian tongue within his diocese, and ordered it to be read in the Slavic tongue. Several other Bishops followed this pernicious example. The people justly thought that their latter state was worse than their for-

mer; for while the Bible was read in the Greek language, at least all the elder people and many of the younger understood it, but the present reading in the old Slavic language could be understood but by very few. Consequently several communities opposed the episcopal order, and demanded of the priests the reading of the Bible in the Bulgarian tongue.

Another cause for dissatisfaction was, the great haste with which the Bishops had been ordained and installed by the Exarch. The people protested against this, claiming that more attention should have been paid to the qualifications of the men, and that fewer Bishops should have been consecrated until persons with undoubted qualifications could have been obtained. All was in vain, and disgust became universal and complete. Hope of the promised spiritual awakening was extinguished. It seemed as if we ought to be hailed at such a crisis, as the bringers of light and salvation to Bulgaria. Foreign relief, however, was not that which was desired, and our movements were regarded with apathy by most, and with hostility by some, which occasionally broke out into violent persecution.

Calamities now succeeded each other in rapid succession. The financial distresses of the United States, curtailing the means of the Missionary Society, made it impossible to re-enforce the mission, as had been anticipated. Mrs. Buchtel's health failed, and necessitated her return to the United States; and her husband, on whom very high hopes had rested, left the mission with her in September, 1874. Epidemic cholera broke out in Shumla, and raged there fiercely, and in all the villages round about, greatly interfering with mission work. Mr. Flocken was now left alone, and was greatly disappointed, if not discouraged. He proceeded to make

the best disposition possible of the forces at his command. He called from the theological class which he had been instructing one young man to his help, Stephen Getchoff, who was stationed at Orchania, and entered upon his work in July. In October Gabriel Elieff was sent to Plevna. These were two new appointments, while all the old posts were also maintained. The native colporteurs went forth with Bibles furnished by the American Bible Society and the British and Foreign Bible Society, and did effective work for the truth. They disposed of four hundred and twenty-five Bibles or parts of Bibles, and one thousand one hundred and sixteen religious books, and three thousand seven hundred and three tracts and pamphlets. Every-where they spake words of instruction or comfort. Clara Proca, now sustained by the Woman's Foreign Missionary Society, gave all her time and energies to evangelistic work. Under these arrangements the mission might be said to be prospering, at least to the usual degree.

9. Episcopal Visits to Bulgaria.

Nowhere in all his round-the-world visitation was Bishop Harris more welcome than at this depleted, discouraged Bulgarian mission. He came in May, 1874, and gave the affairs of the mission his careful attention. He recommended that the mission be re-enforced immediately, as it was assuming some remarkably hopeful appearances. An interesting class of natives was being instructed for the ministry by Mr. Flocken, and some gifted young men had gone to the United States to more fully qualify themselves for the sacred calling. A talented native ministry seemed to be in preparation for the work to be done. It did not appear to the Bishop to be true policy now to forsake the field so soon after

re-entering it, and without an adequate effort for success. In accordance with his advice two additional missionaries were accordingly appointed: Rev. E. F. Lounsbury, of the New York East Conference, who arrived in Bulgaria in June, 1875, and with a young Bulgarian helper was assigned to Sistof, and Rev. De Witt C. Challis, who, with his wife, arrived in the following December, and took up his residence at Rustchuk for the winter, faithfully and very successfully devoting himself to the acquisition of the language. Mrs. Challis was a doctor of medicine, and soon found a wide door of usefulness opened to her through her profession. She was richly endowed for the work into which she had been led by the providence of God.

Under the guise of protecting Greek Christians from the oppression of Moslem Turkey, Russia opened war upon Turkey. The whole country was more or less disturbed. Bulgaria, south of the Balkans, became the scene of atrocities that shocked the world; but these occurred one hundred and fifty miles from the center of our field, which had thus far been remarkably exempt from the actual presence of war. An episcopal visit from Bishop Andrews was expected early in 1876, but it was not known in the mission that he could find access to the field. In view of the increased force in the mission it was thought best at once to convene the Annual Meeting, provided for in the new Discipline, and arrange the work. Messrs. Flocken, Long, Challis, and Lounsbury accordingly met in Rustchuk on April 22, 1876. Gabriel Elieff, Naiden I. Voinoff, Stephen Getchoff, Yordaky Zwetkoff, Todor A. Nicoloff, Dimitry Mateef, Tena Natchoff, and Yordan Djumalief, all native helpers, met with them. After consulting together, and with much prayer, the work was arranged as follows:—

Rustchuk, F. W. Flocken, superintendent; Gabriel Elieff, assistant, local preacher. Sistof, D. W. C. Challis, missionary; D. Mateef, helper, exhorter. Tirnova, E. F. Lounsbury, missionary; Y. Djumalief, assistant, local preacher. Lovetch Circuit, N. I. Voinoff, assistant, local preacher; Orchania Circuit, S. Getchoff, assistant, local preacher; Lom Palanka Circuit, T. Natchoff, assistant, local preacher; Plevna Circuit, Y. Zwetkoff, helper, exhorter; Widdin Circuit, T. A. Nicoloff, helper, exhorter; Tultcha Circuit, to be supplied.

In the course of the year Bishop Andrews was able to reach the mission, and he met the missionaries at Rustchuk on the second of October. At this meeting of the mission the native brethren Voinoff, Natchoff, and Getchoff were recommended for admission on trial into an Annual Conference, and Gabriel Elieff, who claims to be the first Protestant of Bulgaria, and who has been eminent for labors and sufferings, and for devoted attachment to the Methodist Episcopal Church, having been received on trial in Conference, was ordained both deacon and elder. Ivan Ivanoff, a Russian, formerly of the Molokan faith, for many years assistant in the school at Tultcha, was licensed to preach. The brethren separated, greatly strengthened by the presence, counsels, and ministrations of the Bishop, and went out to toil amid the tumult and ruin of war, not knowing what might befall them ere they should meet again. These two meetings of the mission together may be considered the first Annual Meeting of the Bulgarian Mission.

10. During the War.

It will at once be conceived that the civil condition of Bulgaria greatly increased the difficulties of the mission. The people were so preoccupied and agitated as

to leave them no disposition to attend to matters of religion. Great changes were either hoped for or feared. The people, divided by race and by creed, distrusted, feared, and hated one another. The Mohammedans, naturally violent and cruel, were now more so than usual, because the loss of their long-possessed power was impending. The native Christians smarted under their wrongs, and yet were intimidated by the recollection of their former experiences whenever those wrongs had been resisted. Many of our preachers found the people unwilling to attend a service which might possibly be interrupted by a band of insurgents.

The influence of the dreadful events which had occurred south of the Balkans extended, like a deep, dark shadow, far and wide. A state of apprehension existed in all classes of society, and each watched the other with jealous eye. Many violent deeds were done. It was not safe to travel away from the great highways, nor to congregate under circumstances capable of misconstruction. Our preachers, therefore, restricted their movements, and had to content themselves with very small congregations. Their work was done chiefly by private conversations, and was necessarily very limited in extent and importance. Bishop Andrews evidently saw great possibilities in the field, and reported at length to the Board, with many valuable suggestions. He closed the report as follows:—

"As soon as it is practicable, the mission ought to be re-enforced from America, in accordance with the original design, as I understand it, with which the mission was resumed. If for no other reason, this should be done so as to provide for the contingency of the death, removal to America, or proven inefficiency of the brethren who are now here. Even should the brethren who

are now here remain and continue efficient, they are not enough, scattered as they must be, to give the proper form and guidance to the work, and the workmen who may be raised up. Unless the number of American laborers in this field can be soon increased, I shall doubt whether it was expedient to have revived the mission."

The year 1877 opened with a dark cloud of uncertainty resting upon the mission, but the missionaries had an unfaltering trust in God. As is often the case, light began to appear in the darkness. At Sistof Mr. Challis began to see signs of encouragement at the very opening of the year. The members, almost without exception, attended the class and prayer-meetings. Two persons had been received into full connection, and six on probation; five men had been received on probation in one of the villages within the circuit. The Sabbath-school was growing in size and interest. Mr. Challis had translated the Berean Sunday-school Lessons into the Bulgarian language, and they had for five months been in use in the school.

Mr. Lounsbury, also, opened his work at Tirnova with some promise, but the congregations were soon diminished by threats and actual prohibitions. He had a good native assistant, and some tracts were translated and put into use. Voinoff, with the aid of Clara Proca, the Bible reader of the Woman's Foreign Missionary Society, organized a Sabbath-school at Dooetch, and received one person on probation, and one into full connection. Troyan and Sevlivo were taken into his circuit, making a substantial extension of the work. Gabriel Elieff spent most of his time during the year away from Rustchuk, in the districts where the massacres had occurred. One thousand six hundred and twenty-one families, contain-

ing nine thousand seven hundred and fifty persons, were relieved from destitution through him. The native helpers generally did what they could in the disturbed state of the country.

J. J. Economoff, having finished his studies at Drew Seminary, was this year sent out by the Board, and the superintendent assigned him the duty of instructing the class of young men preparing for the ministry. In the meantime the Russian army was steadily approaching the Danube, and was now threatening several cities in which our missions were established. Danger became so imminent that the consuls of the various nations thought best to send their families away to places of greater safety. Mrs. Flocken had been suffering in health for months, and Mrs. Challis had in her arms a new-born babe, and it was deemed advisable that they should not remain, exposed as were their homes to the bomb-shells of the Russians. Mr. Flocken proposed to take them into Germany, and then return himself to the mission. Just as he was about to effect this purpose Mr. Challis was seized with small-pox, and his faithful wife refused to be separated from him. The disease appeared, also, in the babe, and removal became impossible. Mr. Flocken started with his wife, but on reaching Pesth she was unable to proceed farther. Mr. Flocken found a home for her in a Christian hospital, where she was delivered the next day of a daughter. As soon as possible Mr. Flocken set out on his return to the mission. He encountered many dangers, but at last succeeded in re-entering Rustchuk. Here the sad intelligence at once met him that the gifted and excellent wife of Mr. Challis had, since his departure, died of small-pox. Moreover, the Russians were fast moving upon Sistof, and the superintendent advised Mr. Challis

to take his babe to the United States, since no safe or adequate provision for it could be made in Bulgaria. Mr. Challis accordingly took his departure, accompanied by a little native nurse, and arrived, sadly bereaved, at New York in June, 1877. By the advice of the Secretaries and the Bishop he entered upon work in his Conference, awaiting the settlement of affairs in Turkey.

Mr. Flocken now received intelligence that his wife and babe would not, probably, survive long. Summoning Mr. Lounsbury to Rustchuk, and caring as well as he could for the affairs of the mission in view of the expected bombardment of the city, he departed for Pesth. His babe died, but his wife was mercifully preserved to him.

In the meantime, however, the Russians had crossed the Danube, and the missionaries had to flee. The mission was now divided between the contending armies, and one part was inaccessible from the other. The whole work could be better supervised from without than from either section of it. Indeed, little could be done in any way. Under these circumstances the Board advised the return of Messrs. Flocken and Lounsbury to the United States to await the further indications of Providence. They accordingly returned. Mr. Flocken arrived February 1, 1878. Mr. Lounsbury had preceded him a few weeks. Mr. Lounsbury entered at once upon work in his Conference, and Mr. Flocken remained at the command of the Board.

Dr. Long alone remained, of all the force which had been sent to Bulgaria, and his knowledge, counsels, and help were invoked in this extremity as they were needed. The native brethren continued their work as well as circumstances allowed, and occasionally reported to their superintendent at New York, but results could not now

be expected. We were, in fact, waiting, and only waiting, till the way to work should be opened to us.

In the spring of 1878 hostilities ceased, though the affairs of Bulgaria had by no means become settled. The prospect of peace and the autonomy of Bulgaria, and the importance of our being present in Bulgaria to reap any advantages that might possibly be derived from such presence in the reconstruction of the country, and still more, the need of full information at the approaching session of the General Committee in order to decide what should be done with the mission, led the Bishop, with the advice of the Board, to direct Mr. Flocken to return to Bulgaria, leaving his family in the city of New York till the proper course to be pursued could be determined, when they might come to him if he remained in Bulgaria. He sailed from New York in the steamer "Republic" on the 2d of May, 1878, and in due time arrived in Rustchuk. After a few months he reported fully to the Board, and the mission in Bulgaria received careful consideration from the General Committee, which met in November, 1878. It was decided to renew the limited appropriation to Bulgaria, with a view of sustaining for the year two foreign missionaries in the field, with all the native brethren now under appointment.

The Bishops decided to relieve Mr. Flocken, and allow him to return to his family. And they directed the immediate return of Mr. Challis and of Rev. S. Thomoff, who, since his graduation at Drew Theological Seminary, had been the acting pastor at Gilberton, Pennsylvania. They are now upon the ocean, having taken steamer from New York on the 24th of December, 1878. The force for the year will be completed when Mr. Lounsbury shall reach the field, and preparations for his return thither are now in progress.

MISSIONARIES SENT TO BULGARIA.

In.		Ex.
1857	Rev. Wesley Prettyman	1864
1857	Anna Prettyman	1864
1857	Rev. Albert L. Long	....
1857	Sophronia Persis Long	....
1858	Rev. Frederick W. Flocken	....
1858	Mrs. Mary C. Flocken	1876
1868	Rev. E. A. Wanless	1872
1868	Ada Konsman Wanless	1871*
1875	Rev. E. F. Lounsbury	....
1875	Rev. De Witt C. Challis	....
1875	Mrs. Fanny E. White Challis, M. D.	1877*
1878	Mrs. Irene Challis	....

* Died in the field.

STATISTICS OF BULGARIA MISSION.

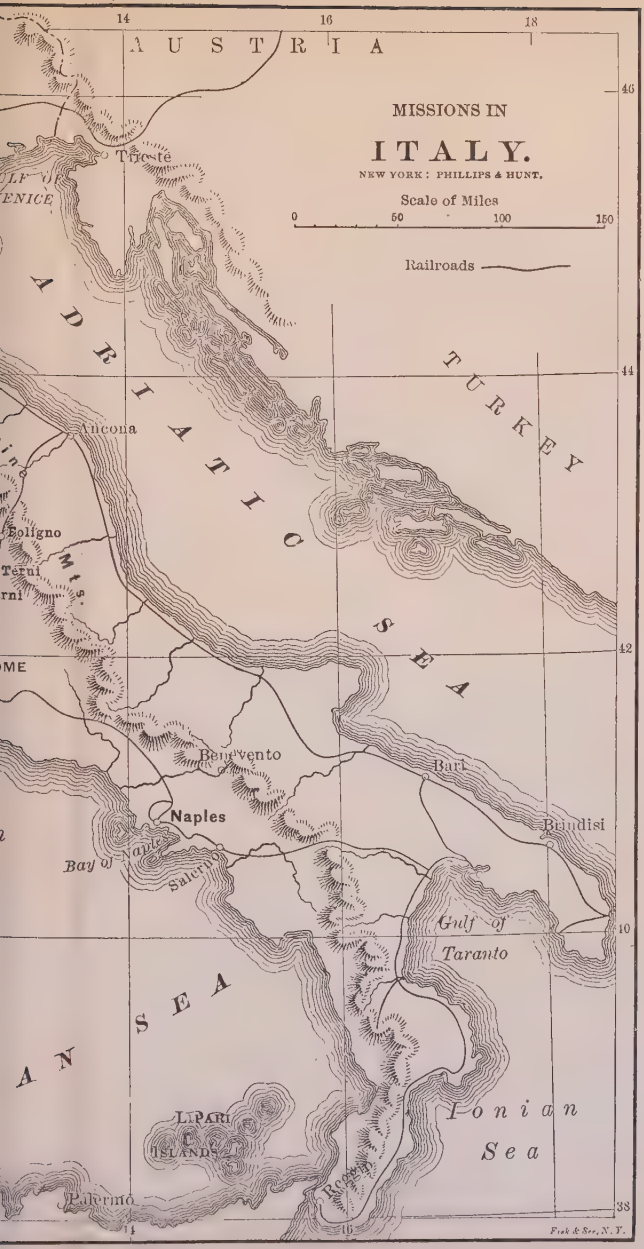
	Year.	Mission-aries.	Mem-bers.	Proba-tioners.	Sunday-Schools.	Sun.-Sch. Scholars.	Collect's for Miss.
	1857	2	..	..	..	..	.. .
	1858	1	..	..	..	..	.. ..
Tultcha	1862	1	2*	2*	2	65–70	$18 70
"	1865	1	..	..	..	..	142 74
"	1867	1	..	..	1	..	18 51
"	1869	1	17*	2	1	38	.. ..
Whole Mission	1873	1	41	7	1	12	.. ..
" "	1874	1	50	7	2	31	12 67
" "	1875	3	52	10	3	43	8 80
" "	1876	3	50	27	5	101	34 36

* Russians.

322

Tultcl
"
"
"
Whole
"
"
"

2


14
16
18
AUSTRIA
46
MISSIONS IN
ITALY.
NEW YORK: PHILLIPS & HUNT.
Scale of Miles
0
50
100
150
Railroads
Trieste
ENICE
ADRIATIC SEA
TURKEY
44
Ancona
Foligno
Terni
42
Benevento
Bari
Naples
Brundisi
Bay of Naples
Salerno
Gulf of Taranto
10
Ionian Sea
LIPARI ISLANDS
Palermo
38
Fisk & Ser., N. Y.

PART X.

MISSION TO ITALY.

For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power and signs and lying wonders.—2 Thess. ii, 3, 4, 8, 9.

1. Projection, 1832-1870.

THE first friend and steadfast advocate of a mission of the Methodist Episcopal Church to Italy was Rev. Charles Elliott, D. D. His researches in the preparation of his elaborate work, "Delineations of Romanism," fully persuaded him of the irremediable apostasy of Roman Catholicism. His broad intelligence and sleepless zeal burned to confront every-where, with the open Gospel, an organization so forgetful of the old ways and of revealed truth; so madly abandoned to the doctrines and inventions of men; and which, in its malign aggressiveness, threatened to subvert the liberties, to pervert the conscience, and to destroy the spiritual peace and health, of the world.

In 1832 he first began publicly to discuss the feasibility of a Methodist mission to Italy. Thenceforward, in private circles, in print, and in public discourse, he often recurred to the subject. He caused great amusement frequently in companies of ministers by his

peculiar, good-natured, and impassioned advocacy of this favorite project. On these occasions, sometimes, he graphically prophesied of the Methodist Episcopal Church as established in Rome, her enthusiastic missionaries turning the Eternal City "upside down," the Pope on his knees at the *mourner's bench* crying for mercy, and afterward recounting his experience in a class-meeting! To some minor clericals, who neither bore the world, Atlas-like, on their shoulders, nor, Elliott-like, in their hearts, these occasions passed for innocent *private theatricals*—a complacent clerical comedy!

Dr. Elliott's convictions, enthusiasm, and courage grew, however, despite dissuasive ridicule and admonitory indifference, and about April, 1850, he broke forth in such vigorous public advocacy of a mission to Italy that the project could no longer be treated as a joke, but irresolution and opposition were compelled to respond seriously. Though he labored much with influential personages, especially with Bishop Morris and Dr. Durbin, he failed to engender a conviction that the work should be undertaken. Even after he had retired from active ministerial service, and had become greatly debilitated by paralysis, he dwelt much upon his favorite theme.

In 1867, about a year before his death, writing to his son-in-law, Rev. Leroy M. Vernon, then President of St. Charles College, St. Charles, Missouri, he suggested and discussed a plan for a mission to Italy, asking Mr. Vernon how he would like to go with two or three associates to plant Methodism there. This suggestion was read respectfully, yet viewed as the final flickering of a veteran's fancy, or an ardent heart's life-long dream, which a long-lived laborious robustness had not sufficed to fulfill. Scarcely had Dr. Elliott rested "from his labors"

when providential circumstances matured the Church for action.

Rev. Gilbert (now Bishop) Haven, together with others, had long sturdily advocated an Italian mission. The Missionary Society, at its Annual Meeting, November 16, 1869, referred to the Board a proposition to institute missions in Spain, Italy, and Mexico. On January 18, 1870, the Board appointed a committee, of which Rev. Gilbert Haven was chairman, to consider and report on the above proposition. The committee presented, February 15, 1870, through its chairman, a clear, exhaustive report, which concluded thus:—

"*Resolved*, That we approve of the establishment of a mission in Italy, and the appointment of not exceeding two men to that field, the Bishop concurring, and we authorize the Treasurer to draw from the contingent fund the amount necessary to support the same."

The report, then read and laid on the table, was taken up and considered at a meeting of the Board, held September 20, 1870, and, pending a motion to adopt the resolution, the following was adopted as a substitute:—

"*Resolved*, That we approve the establishment of missions in Italy and Mexico as soon as practicable, and we earnestly call the attention of the General Missionary Committee to this subject."

The aforesaid report, treating of Italy particularly, says:—

"The Methodist Episcopal Church in Italy, with its center at Bologna, the nearest approach as yet possible to the city of apostasy, would make the Pope and his associates see, as they never otherwise will, the handwriting of God against their idolatrous counterfeit of Christianity. We shall move thence to the walls of Rome, and renew that land of apostolic labor and mar-

tyrdom—that land sacred with the blood of millions of witnesses for the faith—in the apostolic faith, in the love and joy and truth that sustained the martyrs, and made it the chosen seat for many centuries of the true Gospel. We shall, also, thus oppose the power of the Man of Sin in our own land, and hasten his downfall."

Whence it appears, that, as in Dr. Elliott's letter above cited there was a shimmer of prophecy of the missionary superintendent, so Bishop Haven's report prophetically traced the location and course of the mission itself

2. Preparation, 1871, 1872.

Early in 1871 Dr. Leroy M. Vernon, attending in New York a meeting of the Book Committee, of which he was a member, was greatly surprised by a proposition from Bishop Ames to go to Italy as a missionary. More than willing to evade so grave a task, he replied that, tethered by his two motherless children, engrossed by useful and ever-increasing labors in the St. Louis Conference, on his own part he really desired no change, certainly not to an undertaking for which he felt himself so inadequate. At the St. Louis Conference, however, in St. Louis, March 14, 1871, Bishop Ames formally appointed "Rev. Leroy M. Vernon, D.D., missionary and superintendent of the mission work of the Methodist Episcopal Church in Italy." On June 28, 1871, Dr. Vernon sailed for his missionary destination, having been united in marriage by Bishop Janes a few days prior to Miss Emily, daughter of Stephen Barker, Esq., of New York city.

Leroy M. Vernon was born near Crawfordsville, Indiana, April 23, 1838; emigrated with his parents to Iowa, in the fall of 1852, they settling near Mount

Pleasant the next spring. He entered the Iowa Wesleyan University in September, 1855; was converted in February, 1856, under the preaching of Dr. Lucien W. Berry. In June, 1860, he graduated from the above-named university, then under the presidency of Dr. Charles Elliott. He pursued theological studies in a theological department then maintained in the university, and joined the Iowa Conference September, 1860, together with his brother, now Rev. S. M. Vernon, D.D., of Pittsburgh Conference. In November, 1860, he married Miss Fannie B., daughter of Dr. Charles Elliott.

In the spring of 1862, by invitation of Simpson Chapel, now Trinity Church, he was transferred to the then Missouri and Arkansas Conference, and stationed in St. Louis. In the summer of 1863 he was chosen Professor of Greek in M'Kendree College, Ill., which he declined.

In March, 1864, he was appointed Presiding Elder of Springfield District, and pastor at Springfield, southwestern Missouri, where, amid peril of bush-whackers and marauding bands of burglarious cut-throats, and amid privation, he traveled at large, reorganizing and planting the Church in that region, desolated by war, and doing, as he now thinks, almost the bravest and best work of his life, leaving eighteen pastoral charges at the close of his three years' service. Late in 1866 he was chosen President of St. Charles College, St. Charles, Missouri.

Dr. Vernon was elected a delegate from his Conference to the General Conference of 1868, held in Chicago, at which he was appointed a member of the Book Committee for the four succeeding years. From the General Conference he went directly to Europe, returning toward the close of the year. While absent in Europe

he was elected to the Chair of Latin Language and Literature in the State University of Missouri, of which he had been a curator most of the time since 1864. Though an inviting position, he finally declined the proffered professorship, feeling he dare not leave the ministry of the word for such a post.

In March, 1869, he was appointed pastor at Sedalia, Mo., where his wife died. In this year he received the honorary degree of D.D. from the Missouri State University.

Dr. Vernon went out under the following instructions from the Mission Office:—

"You go out as the pioneer missionary of our Church to Italy, and we commend you to God and the word of his grace, through whose blessing and agency alone you can hope for success in this, to us, new and untried field of missionary labor.

"You will go directly to the city of Genoa, and make that your home, and the center of your observations for the present. You will do well on your arrival to call at once on the Rev. Dr. Spencer, an able minister of our own Church, and the consular representative of our Government in that city. His long residence in that place will enable him to render you valuable service in procuring a suitable home in the city, and in otherwise promoting your welfare. His earnest love for our Church, and his discreet and wise judgment, will make him a most valuable counselor in all matters pertaining to our missionary work.

"You are expected to canvass very carefully before fixing on the place in which to locate permanently the center of our missionary operations. It is our wish and expectation that you visit several of the most promising places, taking care not to encroach on fields already

occupied by other Protestant missionaries, especially those occupied by the Wesleyan Church; and, after examining most thoroughly into all the propitious and unpropitious aspects of each of the places visited, to conclude for yourself as to the place most favorable for the center of our missions in Italy. Having done all this, we wish you then to report to this office the names of the places you have visited, their geographical position, their relation to the population of the country and to the mission stations of other Churches, and then the particular reasons which led you to decide in favor of the place chosen.

"The Bishop in charge of your mission, and the other home authorities, will then determine the question of location, and will instruct you in relation to your movements thereafter."

Our missionary, passing through London, saw there the Wesleyan missionary authorities. Among others the late Rev. Luke H. Wiseman, D.D., with whom he had friendly counsels, and a good understanding in the interests of harmonious and fraternal relations between our prospective movements and their own work in Italy. They arrived in Genoa, their appointed destination, early in August, and, kindly aided by Rev. Dr. O. M. Spencer, resident United States consul, soon procured a temporary home.

Thereupon Dr. Vernon at once adopted the measures necessary to an intelligent and judicious inauguration of his work—to the planting of that ecclesiastical institution so long hypothetically projected and anticipated, and now attended and nurtured by the prayers and conquering faith of Christian thousands, the prospective growth of which, as a mighty, aggressive, soul-saving instrumentality—fitted to "spread scriptural holiness"

over classic Italy, and to flood the Eternal City and the Vatican with the knowledge of God—filled multitudes with joyous anticipations. Dr. Vernon immediately began the systematic study of Italian, of which he knew nothing. He also strove assiduously to understand the character, the condition, the thought, the aspirations of the people, the state of the Romish Church, and especially the strength, condition, and positions of all Protestant agencies established in the country, besides familiarizing himself with the country's political institutions, its measure of religious liberty, and its actual systems of national education.

After a cursory view of the field he wrote: "I feel that I am called to a very difficult task. Manifestly much needs to be done. Both the importance of the work and the difficulty of its performance have greatly grown upon me since my arrival on the field. The most formidable real difficulties, I apprehend, are but dimly, if at all, discerned at home, while some of the most generally supposed obstructions scarcely exist at all."

In pursuance of instructions above cited, Dr. Vernon, with the aim of being able to form an intelligent judgment as to a proper location of the head-quarters of our mission, early visited the cities of Turin, Milan, Parma, Padua, Verona, Venice, Ferrara, Bologna, Pisa, Leghorn, Florence, and Rome. On March 10, 1872, he sent to the Mission Rooms an "able and discriminating report" touching the field, and all those fundamental questions naturally arising at the inception of so serious and important a work. Rome was recommended as the chief seat of the mission, Florence was his second choice, Genoa the third.

Rev. Mr. Piggott, the Wesleyan superintendent, on

first meeting Dr. Vernon, proposed the union of their forces and ours in one missionary movement, to constitute one Italian Methodism, believing that such united action would be approved and sustained by the Wesleyan Missionary Society. Dr. Vernon at the time concurred in this proposal, and reported on it favorably to the Mission Rooms. But from the difficulties anticipated in reducing the plan to practice, notwithstanding its attractiveness as a theory, the proposition failed of realization. The Board steadily advised a Methodist Episcopal Mission, upon the most fraternal relations with all others.

From the first there were decided opponents of the Italian project. Nor were these quiet during those months of examination and preparation. Some of the Church journals avowed, in unmistakable terms, their opposition to the undertaking. This active opposition, the unvarnished facts and unconcealed difficulties of the field, as set forth in the superintendent's report, and doubts, perhaps, as to the wisdom of entering this field entertained by the home administration itself, delayed a decision of those preliminary questions the solution of which was absolutely necessary before any steps could be taken toward founding the mission.

An untoward coincidence was the appearance before the General Conference on May 16, 1872, of Father Gavazzi. He, in his own inimitable way, portrayed the progress of Italian evangelization, setting forth in glowing terms the achievements and importance of the native Churches, and especially of the Free Italian Church, and openly conjured our Church representatives "never to introduce the American Methodist Church into Italy." Being, in many respects, the most marked, interesting, and powerful representative of the Gospel in that land,

Signor Gavazzi seemed to embody in himself Italian Protestantism, and in its name to solemnly deprecate our entrance into Italy.

In May, 1872, a new corps of Corresponding Secretaries was placed in office, who, in view of all the circumstances, deemed it wisest to consult the new General Committee before advancing further. Weary, heavy-going months of crucial suspense to Dr. Vernon followed the General Conference, and led to earnest protests on his part against this forced inactivity. At length the meeting of the General Missionary Committee came, and with it came decision and action. Bishop Haven, given episcopal supervision of the Italian mission, sent, on December 5, 1872, the following transatlantic telegram: "Head-quarters, Bologna: Spencer coming: Rent immediately." Three hours later, by the first train, Dr. Vernon left Genoa, reaching Bologna at midnight, whence, the same hour, he reported to the Mission Rooms.

3. Planting, 1873.

The base of operations being established, active work at once vigorously began. Most serious difficulties beset the procuring of places for public services, especially places well adapted to our uses. The priests and their bigoted followers will lease, and wink at the leasing, of halls for the vilest uses, but for Protestant services never. And those whose opinions and prejudices would not prevent their renting to us were generally restrained through fear of Romanist condemnation, of a sullen persecution, and of warfare on their business and social interests. After many weeks of daily search a tolerably favorable place was engaged, and the agreement bound by a small payment. Before writings could be drawn the parish priest scented this encroachment of heresy,

and defeated our plans. Only after more than four months of diligent search, in person and by agents, did Dr. Vernon obtain possession of a suitable hall for public worship in Bologna, the head-quarters of the mission; a few days later a place was also obtained in Modena.

During this period of search our superintendent providentially came to know two good Christian Italians, not then actually preaching, but ready and anxious to evangelize their countrymen. These were Rev. J. C. Mill, of the Church Missionary Society, and Signor A. Guigou, both of whom had a good measure of experience in missionary work. After numerous interviews, and faithful and particularized conversations upon the character and spirit of our Church and the aims of our mission, these brethren, to their own great satisfaction, were received into our Church and work, with strong hopes of their usefulness.

On the 16th of June, 1872, public services in the Italian mission were begun with the opening of a hall in Modena. Signor Guigou preached a plain sermon before some sixty hearers, after which Dr. Vernon delivered a brief discourse in Italian, explaining the character and aims of our mission. On the following Sunday, June 22, the church in Bologna was inaugurated in the presence of fifty or sixty persons, Rev. J. C. Mill and the superintendent conducting the services. By the close of June work had also been commenced in Forli and in Ravenna, interesting towns in the vicinity of Bologna. Forli gave a ready, curious hearing to the word for some time; and, finally, when the multitude ceased, a goodly number, truly awakened, continued, and have been faithful until this present Ravenna was so subject to Romanist bonds that very few cared or dared to frequent our services.

Very soon a priest vented his insupportable rage at these movements in a pamphlet against Protestantism, and directed it, by an indecent preface, at our chapel. To his distorted vision Protestantism was: 1. Atheist; 2. Immoral; 3. Retrograde. Romanism was altogether lovely and venerable. The reproaches adduced as proofs were more scurrilous than his postulates were absurd. Public meetings were immediately appointed for confutation of the libel, and the priest was invited to his own defense. The people came in crowds, but his reverence failed to put in an appearance. His pamphlet had been superscribed with these words from Dante's "Inferno:"

> "The face was as the face of a just man,
> Its semblance outwardly was so benign,
> And of a serpent, all the trunk beside."

This Dantescan picture was faced about, and shown by historic facts and undisputed usages to be much truer as a portrait of Romanism. The issue was felicitous, the vindication complete and triumphant.

Rev. F. A. Spencer, of the Ohio Conference, several years a missionary in India, was sent to Dr. Vernon's assistance, and arrived in Bologna early in January, 1873. He had a special predilection for teaching, and a decided faith in schools as effective missionary instrumentalities. In view of the numerous, well-ordered public schools in Italy, to avoid all apparent, if not real, antagonism or rivalry with them, and especially because he deemed schools too indirect as well as too expensive as a missionary agency, Dr. Vernon was unfavorable to undertaking scholastic work. Yet, respecting the opinions and persuasions of his associate, and desirous that he should have a field of congenial labor until such time as he might preach in Italian, the super-

intendent yielded his own preferences, and a school was begun in Bologna late in September, under Mr. Spencer's direction. The opening was flush and hopeful. The rush of scholars, however, as often happens, soon materially diminished; but the school went forward with fair numbers and usefulness. The General Mission Committee, after considering the subject, made no appropriation for the school's support, and it was, thereupon, closed. Besides assiduously studying the language, Mr. Spencer wrote frequently on Protestant interests for the home papers, and assisted in some necessary translations. Moreover, it became apparent to the Board and Bishop that a native ministry of truly Methodistic type could be formed, and that only faithful superintendence would, for some years to come, be required, and Mr. Spencer was, therefore, recalled. He returned to the United States in the summer of 1874.

During the month of October an effort was begun to evangelize the town of Bagnacavallo by Signor B. Godino; Pescara and Chieti, also, were entered by Signor B. Malan, and Rimini by Signor Charbonnier. About the same time B. Dalmas and G. Tourn were engaged as colporteurs, who, with the word of life in hand, traversed the Romagna as *avant-couriers*, as minor John the Baptists, heralding the coming kingdom. Each and all found some willing to hear and receive the truth, but they encountered, also, many objectors, much fierce and fanatical opposition, and some outcroppings of persecuting violence. Not unfrequently Romanists, who had received the Bible, under penalty of being denied absolution were required by the priests to surrender or burn it.

During the autumn of this year Dr. Vernon made the acquaintance, and our cause the acquisition, of Signor Teofilo Gay, who had graduated from the Genevan

Theological School (*l'Oratoire*) the last year of Dr. Merle d'Aubigné's presidency. A young man of popular talents, great activity, and high culture, after preaching a year at The Hague, he had served another year as assistant pastor in a French Church in London, finding there, also, a cultured and devoted Christian wife.

Though his father, grandfather, and great-grandfather had all been ministers in the venerable Waldensian Church, his pious mother had been awakened and converted under the preaching of the saintly Charles Cook, of France; and when she saw her eldest son, so well prepared for an effective ministry, providentially enter our Church, she said, "This is the Lord's doing."

He entered Rome as the representative of the Methodist Episcopal Church, November 2, 1873. The superintendent soon joined him, to aid in procuring and fitting up a place of worship. After ten days of persistent search Dr. Vernon rented a small hall near the old Roman Forum, and within ear-shot of the Mamertine Prison, where, probably, St. Paul was incarcerated. Events soon again verified, amid these venerable historic precincts, that "the word of God is not bound." On Sunday, December 18, Mr. Gay began to unfold the message of life in the Eternal City, the hall being entirely filled.

About the same time a successful and interesting work among the Italian soldiers in Rome providentially came into the hands of the superintendent. This movement had been begun on his own responsibility by a young Italian just after being discharged from military service. It was maintained at his personal expense, and through the contributions of passing friends. But these resources were insufficient, and the existence of the work became precarious. Perceiving this state of the case, the work was taken up by Dr. Vernon, and affili-

ated with our cause. It was soon greatly re-enforced and enlarged, the now-lamented Ottonelli being added to the working force.

With the close of 1873 Methodism planted a gospel standard, also, in beautiful Florence—"the City of Flowers." The superintendent, having rented a suburban hall, Rev. A. Arrighi, who had been educated, and had long lived, in America, and had come to Italy on his own motion, with the hope of being employed in our mission, was put in charge, and inaugurated public services. The attendance was fair and the indications favorable—all too favorable for the parish priest. He, hoping to do by violence what he had failed to effect by remonstrance, fanatical prophecies, and excommunications, suborned "certain lewd fellows of the baser sort" to mob the preacher and audience. This brutal scheme was effected "on time," by breaking in doors, extinguishing lights, assaulting the sexton, and an endeavor to harm Mr. Arrighi. The tumult and alarm were great, the actual damages not very serious; the day following six of the rioters were lodged in jail. As is often the case, the wrath of man was turned to the praise of God, and the cause went forward with increasing prosperity.

4. Progress, 1874-1878.

Early in 1874 Signor B. Malan transferred his labors from Piscara and Chieti to Brescello, a small town on the Po, where he found fewer difficulties and the people more accessible. Signor B. Godino was, also, sent to Faenza, near Forli, though continuing to visit occasionally his former field. The most important advance of this year, however, was the occupancy of Milan by Rev. J. C. Mill. It was well understood that this brilliant

capital of Lombardy was most difficult ground, but it was deemed a position of too much importance in every way to be neglected. At first two places of worship were taken in different parts of the city, five or six services were held each week, and the work was pressed with vigor. In the mean time Bologna had been supplied by Signor Enrico Borelli, a man of years, experience, and of no mean abilities, who, after having given good proof of himself, had been received into the Church and work.

A most noteworthy event, and one destined to have a lasting influence on Methodism and Protestantism in Italy, was the conversion, in July, 1874, of Professor Alceste Lanna, D. Ph., D.D., in Rome, during a visit of the superintendent to that city. Dr. Lanna was then a professor in the Appolinare, the most popular Catholic college in Rome, and but two years prior, in the face of strong remonstrances, had resigned his chair as Professor of Philosophy in the Vatican Seminary. He had long been agitated by religious inquiry, his researches had taken a broad range, and, after the opening of Rome, he had obtained some knowledge of the Gospel and its progress in the Eternal City. Any and every approach to a Protestant minister was at his peril. An open profession of the Protestant faith would have cost him literally the instant "loss of all things"—life-long associates, friends, position, bread, and abode, and whatever else ministered to life.

Presented to Dr. Vernon and Mr. Gay by a mutual friend, he frankly recounted his struggles, avowed his faith, his profound conviction, and, recognizing himself as under the influence of the Holy Spirit and the movings of Providence, he pleaded with tears for counsel, direction, and deliverance, that he might be

in some way rescued from the all-involving sea madly surging about him. Repeated interviews and extended conversations, which went searchingly over all vital points in Christian life, faith, and experience, and ministerial work, only tended to persuade Dr. Vernon more fully of the professor's sincerity and noble gifts and attainments. He was given all the encouragement and assurance consistent with the circumstances of the case, and he resolved at once to abandon all—Romanism, professorship, associations, and whatever else logically went with them, and to give himself henceforward to Christ and his work.

As Dr. Lanna withdrew from that memorable interview, in that fourth story of the Corso, Dr. Vernon took a Bible from the center-table, and, opening it casually, with a full heart ready for any message, his eye fell upon this passage: "Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me forever: yet hast thou brought up my life from corruption, O Lord my God. When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving;

I will pay that that I have vowed. Salvation is of the Lord."

It seemed a providential suggestion of the most apposite Scripture to sanction, illustrate, and signalize Dr. Lanna's transition from the heathen maw of Catholicism into the light of the Gospel and of a new life.

The first Annual Meeting of the mission was held on September 10th, at Bologna, under the presidency of Bishop Harris, with Rev. Teofilo Gay as secretary, and it was an occasion of peculiar interest. The bearing, services, and counsels of the Bishop gave new strength and impulse to the mission. Nine of the preachers had been admitted on trial in the Germany and Switzerland Conference, at Schaffhausen, July 2, of whom E. Borelli and L. Capellini, duly elected there to deacons' and elders' orders under the missionary rule, were ordained at Bologna. At the same time Bishop Harris, after personal observation of the field, transferred the head-quarters of the mission from Bologna to Rome, and instructed the superintendent to remove thither at his earliest convenience. Dr. Vernon was accordingly established in Rome by October 1, 1874.

In January, 1875, occurred in Milan the auspicious event of the conversion and introduction into the Church of Prof. E. Caporali, LL. D., son of a Viennese baroness. He was a wide-ranging, industrious student, of the German type, and already favorably known as an editor and author. Dr. Caporali had in recent years undertaken the task of writing an elaborate Encyclopædia of Geography, and all its cognate sciences, the work to number about thirty volumes, of five hundred pages each. One volume, already published, had been highly commended by the best literary and scientific authorities in Italy, France, Germany, and England. Two other volumes

were ready for the press, when, passing Via Pasquirolo one evening, his attention was attracted by the words *Conferenze Evangeliche*, seen through the open door on the wall of a well-lighted anteroom. He entered and heard the services throughout. The arrows of truth found their mark. The Spirit arrested and finally subdued him. He soon openly espoused the Gospel, and united with the Church. Speedily thereafter he abandoned his well-begun literary work, and the open highway to honorable distinction, and consecrated himself to the service of Christ; "Choosing rather to suffer affliction with the people of God."

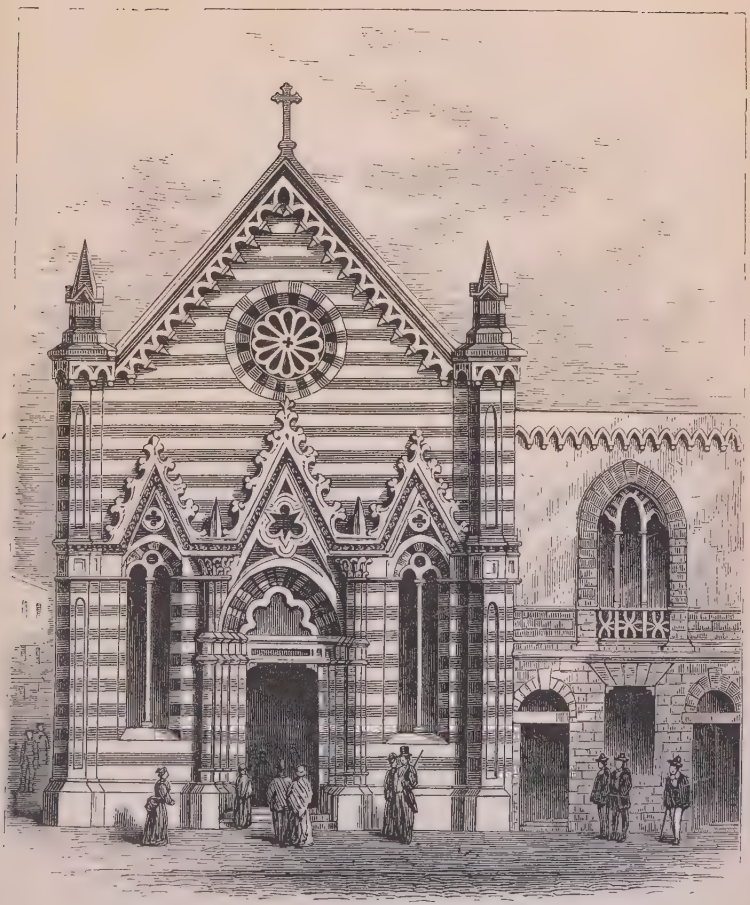
About April 1, 1875, a station was opened in the beautiful and famous city of Perugia, midway between Florence and Rome. From the first we have had a favorable hearing, and many have joyfully embraced the word of life.

In May, Rev. Vincenzo Ravi, of Rome, united with the Methodist Episcopal Church, bringing with him his entire congregation of about forty members. Converted several years before by simply reading the Gospels, he abandoned Catholicism and the presidency of a college in Sicily, and embarking for Italy "went out, not knowing whither he went." He fell in with Protestants at Naples, and, later, at Florence, where he pursued a regular course of theology, and afterward studied a year in Scotland. There God gave him to wife a cultured Scotch lady, and, as friends, numerous zealous Christians interested in Italy. These last enabled him, to return to his country, to establish and conduct an independent work in Rome, until he and his willing people united with our cause. His little flock were well-grounded in the truth. Besides being an ardent, experienced Christian, and a watchful and industrious pastor, he is also an able and really eloquent preacher.

On the 30th of June, 1875, the preachers of the Italian mission convened in Milan, in their second Annual Meeting, under the presidency of Bishop M. Simpson. It was a delightful and memorable occasion. Dr. Vernon says: "The Bishop's counsels and services could scarcely have been more happy. His words were heard with the profoundest respect and attention." Dr. Alceste Lanna was, on this occasion, ordained deacon and elder.

Late in 1874 the Missionary Society had authorized Dr. Vernon to buy a small Catholic church in Rome, then believed to be obtainable. Just as this was seen to be impossible, unexpectedly a very eligible site for a church was advertised for sale at public auction. Dr. Vernon felt he dare not lose this providential and very rare occasion, and, though unauthorized, five days later, April 5, bid in the property. He fully explained the exceptional circumstances, the favorable conditions of purchase, and the admirable location, and the matter was heartily approved by the Mission Board.

The Missionary Society, with prompt, characteristic enterprise, appropriated the funds necessary for erecting a small church and mission residence. The work began on July 15, and was pressed with a rapidity unexampled in Italy. Every stone was laid under the gaze of resentful, curious, inquiring, wondering, or deeply interested observers. The clerical "*Osservatore Romano*" wailed out its anguish that the monks should have been chased away from their monastery, and their garden given up for the erection of a Protestant church! Priests, monks and their satellites were annoying to the utmost. The daily papers welcomed, encouraged, and praised the enterprise. The municipal architect, who, according to Italian usage, examined and approved the plans,



St. Paul's Methodist Episcopal Church, Rome.

and watched over the rising walls, was none other than Colonel Calandrelli, one of the *Triumvirs* of the Roman Republic in 1849. He successfully confronted the clerical influence in the municipal council, which, for one pretext or another, would gladly have prevented our building.

The materials forming the roof of our church had been seasoning in Rome for ninety years, and have a history worth recounting. When the French came to Rome to maintain the tottering temporal power, those timbers were bought by papal funds for roofing their stables. The Franco-Prussian war providentially recalling the French troops, the timbers were sold to Signor Rossolini, in whose magazines they waited, finally to be lifted upon those Methodist walls, to shelter the *first* church erected in Rome for native Protestants. What strange providences were budding and leafing, a hundred years ago, in the branches of those stately trunks in the fragrant solitudes of their far-away primeval forests, and by what strange instrumentalities those hewn beams were wheeled thither to stand in protecting strength over the altar of God! It is not the first time the timbers of a stable and the firstlings of the Gospel have been in near and helpful proximity. Once again, after many centuries, Bethlehem and Rome have something in common.

Immemorial usage in Rome, at the roofing of a new building, requires the proprietor, within its walls, to feast the workmen. Thus, appositely, on the *Festa* of November 1, while Catholic multitudes were visiting cemeteries, and praying for the dead, our missionaries rejoiced in a new and true house of prayer for the living, as, with the "stars and stripes" and two Italian flags floating from the front, thirty workmen gathered within

the church about a frugal, but cheerful, repast. Among them were several musicians, and the flute, the violin, and the guitar mingled their cheerful strains with the good cheer of the feasters. At the close Rev. Dr. Lanna offered the following remarks, which were received with enthusiastic applause:—

"I do not rise, my friends, to arouse your quiet consciences by an untimely discourse. Yet I desire you may not forget that this edifice, about which you have labored for some months, is a place from which God will address words of peace and pardon to suffering and lost humanity. Remember in your times of trouble and sorrow that this is the true and only refuge for the languishing, and that here you will find Christ the sole friend and brother of the poor laborer. I wish to tell you that, without knowing it, you have constructed a monument which will form one of the most memorable and glorious pages of the history, not of a nation, but of humanity. You have built the first Italian Protestant church in Rome, with the remains and upon the ruins of the demolished papal throne, which for fifteen centuries tyrannized over the consciences of the world. And this has been accomplished through the Christian enterprise of a Church from rich and powerful America.

"Permit me, therefore, to offer thanksgiving to divine Providence; and let us unite in a toast to the health and prosperity of free and Christian America; to the health and prosperity of our American Methodist Episcopal brethren, to whom God confided the realization of so grand an event; to the health and prosperity of the superintendent of the Methodist Mission in Italy and his family, whose name will be registered by a converted people in the hearts of their own children; to the health

and prosperity of all honest workmen throughout the whole world.

"Yet another word. We must not forget, in the midst of this little family feast, our native land, Italy, which, warmed by the sun's most splendid ray, enlists the sympathy and admiration of every humane and enlightened mind. If we are permitted to assemble in fraternal banquet, and to express our thoughts freely within a few yards of one of the many dens of superstition and ignorance, [a Catholic church,] we owe it to the free institutions of our Government. Let us, therefore, toast the health and prosperity of the King and his royal family, offering unto God the most fervid prayer of which a human soul is capable, that in the crown of redeemed Italy, instead of the vile and despised stone of religion of the Popes and the priests, there may finally blaze resplendent the divine gem of the religion of Christ. Long live Italy! Long live the King!"

Among the workmen participating in the above described "roofing-in feast" was an old superannuated *improvisatore*, a genus peculiar to Italy. Warmly urged by his comrades, he launched forth into his old art, improvising both words and music in honor of the company, the feast, the builder, and the church, accompanying all with suitable gesticulation, and rounding up with a felicitous strain that extorted universal admiration and applause. "He sang to us of what we saw and heard; we were ourselves in the song, and that in verse, and with melody."

A priest entering one day, and gazing about, asked the workmen, "Has no one fallen yet from the scaffold?"

The reply was, "No one."

"There is time yet," said he, meaning that for the

wickedness of building a Protestant church some of them would, doubtless, be visited with a providential calamity. When a Protestant falls, sickens, is robbed, or dies, it is always "the finger of God" punishing his heresy.

The St. Paul's Methodist Episcopal Church, on Via Poli, Rome, finally stood complete, and Dr. Vernon duly dedicated it to Almighty God on Christmas Day, 1875, according to the ritual of the Methodist Episcopal Church. Able sermons were preached on the occasion by Rev. Teofilo Gay, Rev. Vincenzo Ravi, and Rev. Dr. Lanna, of our mission; brief discourses were delivered by representatives of all the Italian evangelical Churches, and Dr. Vernon held an English service, in which visiting ministers of various American Churches took part. The occasion was an event of marked and peculiar interest, and drew together large audiences, enlisted the attention of all the city papers, and of the resident reporters for foreign journals, besides becoming the theme of sundry telegrams to London and other important centers.

As our congregation, near the Roman Forum, and that of Signor Ravi, were united, and together transferred to the new church, Signor Ravi was sent to Naples in the early autumn. He began preaching and collecting a few people together in his own residence while seeking a place of public worship, and soon had about him a little class of adherents. In the beginning of 1876 a small theater was rented, and, after the necessary adaptations, the minstrels were turned out and the minister brought in, the stage arose into a gospel altar and pulpit, and the pit of pleasure became God's temple and the saints' sanctuary.

Early in 1876, under Ravi's ministry, Eduardo Stasio,

a young Neapolitan lawyer of good position and promise, was brought into the Church. He not only showed marked qualities and dispositions as a private Christian, but displayed a lively zeal and interest in behalf of our evangelistic work and the general cause of Christ. Before the year's close, by his own convictions and the persuasion of the brethren, he was marked and urged for the ministry. About the same time Crisanzio Bambini, identified with the Church at Perugia, was encouraged in the promptings of his own heart, and put in preparation for service in the Gospel. In July of the same year Daniele Gay, having just finished his theological course at Florence, applied to Dr. Vernon for admission into our working force. A young man of good education, classical as well as theological, of fair gifts, and of ardent piety, he was readily received, and he and Signor Bambini were sent to open a station at Terni. This city is the seat of several large government manufactories, is full of thrift and promise, a railroad center in the midst of a fertile plain, and stands at the foot of the loftiest and loveliest cascade in Europe.

Scarcely had our work begun when a migratory monk was called to demolish it by a course of sermons, vulgar pamphlets, and plenary curses. Mr. Gay answered sermons with sermons, and pamphlets with pamphlets. The work went on, and converts were added to the Church. Threatened and impending violence was stayed, disconcerted, and defeated by the uprising and resolute bearing of the liberals. The result was the expulsion of the nuns as teachers from the municipal schools, and the curtailment of Romanist influence in the city. Through Mr. Bambini an encouraging movement has been initiated, also, at Narni, near by, and the ap-

pointment identified with Terni. A small society of believers there, also, bear testimony to the power of the Gospel.

During the summer of 1876 Rev. Francesco Cardin, voluntarily withdrew from the Wesleyan Mission after several years of successful labor, and sought admission among our workers. After all due counsel with his late superintendent, he was received. He was sent in August to plant our standard in Venice, "the Queen of the Adriatic," a city of one hundred and forty thousand inhabitants. It made in the sixteenth century a most brave struggle for the Reformation, and yielded in the effort to intolerant hate and flames some illustrious martyrs never to be forgotten. It has a long and most brilliant history as a republic. It is a post-Eden paradise, spoiled by Satan and time, yet a paradise; a miracle of art set in a prodigy of nature; and for all these reasons possessing a peculiar fascination for our laborers. The work was initiated amid difficulties, but there has been usually a very fair hearing, and a very respectable and comforting little society has been established, giving promise of greater things.

In February, 1877, our work and worker among the Italian soldiers in Rome, at Dr. Vernon's own instance, were turned over to our Wesleyan brethren. While it was a successful and interesting work, it was, also, very expensive, added comparatively few members to our regular citizen cause, to our established and growing stations, scarcely more than it will while conducted by others, and from its nature could never become itself a stable station or Church, such as would mature, develop, and consolidate into an organized congregation and a local Christian power in society. In it we were doing a good work, indeed, but for all Churches; much for them,

comparatively little for our own. It became evident that our forces might be used more directly to our own Church's advantage, and while this work is conducted by others, we may receive the advantage from it which others shared while it was sustained by us. Our Wesleyan brethren have in their large building precisely the rooms necessary for the work, little available for other uses, and can thus conduct the work for about half what it has cost us. Other less general but more influential reasons decided that it should be left to other hands. The large numbers of that Church dropping out, make a noticeable change in the statistics of the mission. In justice to the mission two hundred might be added to the membership now reported for persons converted in that congregation while it was ours, who, at their homes, scattered through the kingdom, gratefully remember us as the bearers to them of light and truth, and reckon themselves of us. Through this change, unanimously approved by our ministers, the mission has unquestionably gained.

With a part of the means formerly devoted to the "Military Church" a flourishing station was planted in the beautiful Tuscan town of Arezzo, near Florence. Fortunately, a very favorable place of worship was obtained at the beginning, and on a long lease; otherwise the movement might have been much crippled by the priestly intrigues and fanatical bigotry encountered. Rarely has the word of life's entrance aroused such stupid replies, ridiculous accusations, and puerile threats, or created so great a heat and trembling among the dry bones of superstition. Immediately opposite our church door, across a street thirty feet wide, is painted on the house-wall a gaudy, crowned Madonna. An oil-lamp, swung before it, is nightly trimmed and lighted

by the bigoted proprietor in idolatrous homage to that *bizarre* image—in fact, but a very imperfect "likeness of any thing in heaven above, or in the earth beneath, or in the water under the earth." Within the former beams the light of life; without, flames the pagan shrine; between is but a narrow way, and passers-by are conjured to "choose this day whom" they will serve.

Our preacher there, Baron Gattuso, brought to Christ under our ministry at Rome, is a very devoted, choice, and able man. Though yet young, he was several years an officer under Garibaldi, and followed that popular hero through many of his later perilous campaigns. After courageous and successful service for his country's unity and political redemption, he now consecrates himself to its spiritual resurrection and culture.

An Annual Meeting of the Italian mission was held under the presidency of Bishop E. G. Andrews, March 11, 1877, in Rome, and was an occasion of great interest and profit. It had been confidently expected by the preachers that an Italian Annual Conference would have been organized then and there, but on carefully examining the empowering act of the General Conference of 1876, it was seen that "authority is granted to the Bishops to organize" the Conference, and not to the Bishop presiding, nor yet to the preachers with his concurrence. As Bishop Andrews had not conferred with the Board of Bishops on the subject, he held that he was not competent to organize a conference in Italy. This result was certainly not a little disappointing and depressing to the mission. The Annual Meeting was organized under the rules for a District Conference, and limited itself to recommendations principally, which would otherwise have been made by the superintendent. Bishop Andrews' visit to Rome and Italy, and his counsels and

services, as well as his personal influence, will be long and gratefully remembered by all who had the happiness to share them.

It was every way fitting and obvious that the Woman's Foreign Missionary Society should enter this field. Under direction from this society three Bible women were enlisted in August, 1877—Signora Amalia Conversi in Rome, Signora Adele Gay in Terni, and Signora Carolina Cardin in Venice. Italian women, of piety and culture, they have labored with godly zeal and patience, penetrating into precincts inaccessible to men, and have done a priceless service, which our pastors would have attempted in vain.

Recently the Society provided for two additional Bible women, and for a prudent distribution of tracts, papers, and small books. The American Bible Society, also, has heartily and generously co-operated with the mission, providing all the Scriptures needed in the progress of our work, and maintaining, also, for a part of the time, a Bible colporteur under Dr. Vernon's direction.

Near the close of 1877 Silvio Stazi, D.Ph., D.D., was received into our Church and work. He had been educated in the same school with Dr. Lanna, but had steadfastly resisted all pressure to put him into the priesthood, and, in consequence, had suffered many tribulations. Buffeted to and fro, he finally found himself in England, and there acquired primary knowledge of the Gospel of Christ. Returning to Italy, preoccupied with his own and his countrymen's religious interests, he providentially came to the knowledge of our mission, then into its communion, and, finally, into its ministry. Though young, he is a man of rich attainments, of high culture, and of unquestioned capacity for usefulness. He has been placed in charge of our Church in Milan.

Some very promising young men are under instruction in theology, who will soon take their places in the ministry of the mission if the way be open.

5. Present State, 1878.

With January, 1878, our laborers in Italy began the publication, on their own responsibility, of a very neat and spirited monthly paper in Italian, called "*La Fiaccola*"—The Torch—under the editorship of Dr. Vernon. They have published our Ritual in Italian; "The Altar and the Throne," a little volume by Rev. E. Borelli, of the mission; besides some smaller matters. "The Discipline," Binney's "Theological Compend," and Dr. Whedon's "Commentary on Romans," have been translated, and much more in this line would have been done but for the lack of funds. It has been a grief to our missionaries that their Sunday-school work has encountered so many and so formidable obstacles. Yet small Sunday-schools, despite all, are maintained in our principal stations. They are nurtured with scrupulous care, and will, doubtless, be much strengthened by the labors of the Bible women.

Some important changes have occurred during this year (1878) in our ministry in Italy. The principal of these are the retirement from the mission of Messrs. Mill and Arrighi. The former was evidently ill adapted to our itinerancy, and found himself not in accord with the movements of the mission. The latter gave much dissatisfaction to the home administration, as well as to the superintendent, and, being employed by the Free Church of Italy to solicit funds for its support, he left his work, and is now in the United States. This is only a part of the process of consolidation and unification constantly going on in the mission.

This year Bishop Bowman presided at the Annual Meeting, but we have not yet received the report of its proceedings.

STATIONS. — Rome, Leroy M. Vernon, superintendent; Alceste Lanna, Andrea De La Ville: Naples, Vincenzo Ravi: Narni, C. Bambini: Terni, Daniele Gay: Perugia, Enrico Caporali: Arezzo, G. Gattuso: Florence, Teofilo Gay, Teodoro Gay: Bologna, E. Borelli: Modena, Eduardo Stasio: Milan, Silvio Stasio: Venice, Francesco Cardin: Forli and Dovadola, Amedio Guigou.

The General Committee, which met on November 1, 1878, appropriated $5,000, to make a payment on church property to be purchased in the city of Naples.

Our cause has made a great advance recently in the acquisition of much better places of worship at Florence, Terni, Venice, and Perugia; in this last place, from the municipality itself—an unexampled favor. Every-where our congregations are larger; our regular, reliable members more numerous; the ceremonial order and religious spirit of our services improved; our singing is better; and our preachers are more matured—better adapted to, and more confident and courageous in, their work—making Satan and the priests cry out with Mephistopheles:

> "On they go—on, replenishing, renewing;
> It drives me mad to see the work that's doing."

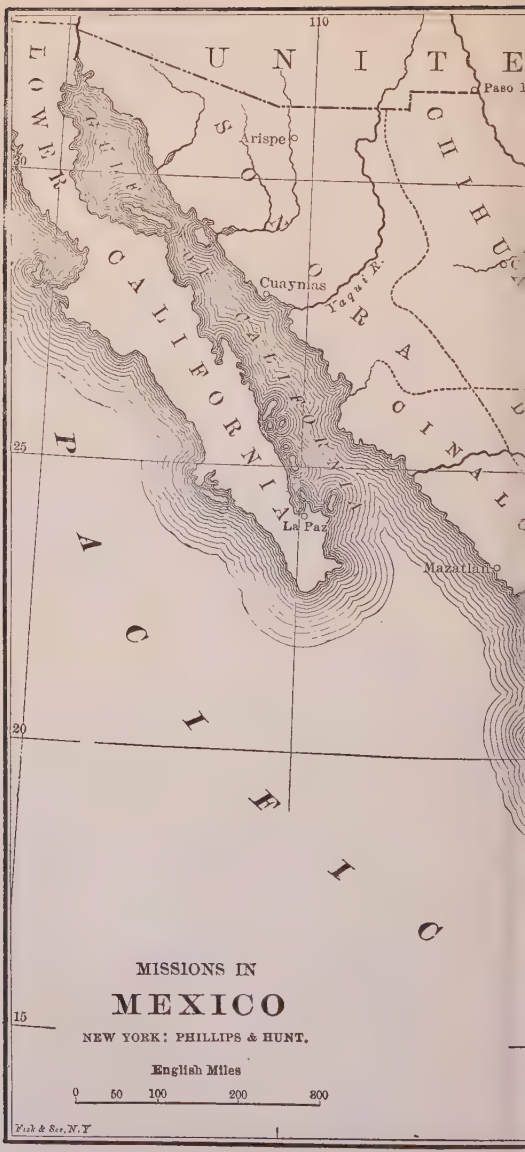
Our cause has become more consolidated, its elements increasingly homogeneous, its organization more advanced, our position better defined, more intelligently understood, and more kindly appreciated. Our congregation at Rome has steadily grown in all the elements of Christian life. Such a Church, in the heart of the "Eternal City," is a joy not only to us, but to many

other hearts. It is enough to re-animate the scattered ashes of the martyrs of the faith in Rome, who, in fiery triumph and glory, gave up their bodies to earth and their spirits to God. "Often," says the superintendent, "meditating within the bright little church, I ask myself, Is this indeed real—here, where, until the autumn of 1870, the papal pall hung dank and dark over all as the shadow of death?" Aye, indeed, most real. And they that lift up those songs of faith and love and hope and holy triumph are of Isaiah's "ransomed of the Lord, who shall return and come to Zion with songs and everlasting joy upon their heads;" and they and other Romans "shall obtain joy and gladness, and sorrow and sighing shall flee away."

Such is the brief history made by our brethren in Italy. They have confronted trials, gainsayings, false accusations, persecutions, and perils — even of life. They have sown in tears, but are now bringing their sheaves with joy, and laying them at the Master's feet.

STATISTICS OF THE MISSION TO ITALY.

	AGENTS OF THE SOCIETY.							CHURCHES, ETC.								
	Miss.		Italians.													
DATES.	Male.	Female.	Preachers.	Theol Students.	Colporteurs.	Bible Women.	Total Agents.	Baptisms.	Deaths.	Probationers.	Members.	Total.	Sunday-school Scholars.	Churches.	Probable Value, in Dollars.	Debt, in Dollars.
1873	2	2	9	.	2	.	15	..	..	40	...	40	...	.	.....	....
1874	2	2	12	4	2	.	17	3	2	103	407	510	20	.	.....	....
1875	1	1	14	1	1	.	17	8	5	94	437	531	35	1	22,000	....
1876	1	1	14	3	1	1	18	14	9	162	774	936	134	1	22,000	....
1877	1	1	14	2	1	3	21	17	19	224	377	601	109	1	22,000	....
1878	1	1	14	2	1	5	24	19	14	237	424	661	147	1	22,000	8,400


110
UNITE
Paso
LOWER
Arispe
SONORA
CHIHUA
Cuaynas
Yaqui R.
CALIFORNIA
GULF OF CALIFORNIA
ARIDO
25
La Paz
Mazatlan
PACIFIC
20
15
MISSIONS IN
MEXICO
NEW YORK: PHILLIPS & HUNT.
English Miles
0 50 100 200 300
Fisk & Sc. N.Y.

100
95
30
25
20
S T A T E S
E X A S
Brazos R.
Colorado R.
Sabine R.
Galveston
Nueces R.
Rio Grande
COAHUILA
NUEVO LEON
TAMAULIPAS
Monterey
Matamoras
Victoria
Santander R.
Tampico
GULF OF MEXICO
MEXICO
ZACATECAS
SAN LUIS POTOSI
S.Luis Potosi
Zacatecas
Lagos
Leon
GUANAXUATO
Guanaxuato
Queretaro
Omitlan
Panuco R.
Lerma R.
VALLADOLID
Morelia
MICHOACAN
Jorullo Vol.
Balsas R.
COLIMA
Colima
MEXICO
Pachuca
Miraflores
Cuernavaca
Popocatepetl Vol.
La Puebla
LA PUEBLA
VERA CRUZ
Jalapa
Vera Cruz
Cordova
Orizaba
Alvarado R.
TABASCO
CHIAPA
GUERRERO
Tixtla
Acapulco
Oaxaca
OAXACA
Gulf of Tehuantepec
OCEAN

PART XI.

MISSION TO MEXICO.

The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.—Psa. ii, 2-4.

Say not unto thy neighbor, Go, and come again, and to-morrow I will give; when thou hast it by thee.—Prov. iii, 28.

1. Introductory.

THE American and Foreign Christian Union, supported by many Christian denominations, had been for some years actively engaged in giving a pure Christianity to Mexico. Experience seemed to indicate to many that the work of evangelizing Mexico would progress more rapidly if each denomination of Protestant Christians would bring the full force of its peculiarities to bear upon the general superstitions and errors of that land. Moreover, funds were needed for the work beyond all that could be supplied by this general society; but if each denomination were to send its own missionaries into the field, and assume the responsibility and control of its own work, it was thought the interest in the mission would be increased, the funds be forthcoming, and the spiritual results be correspondingly greater. There certainly came a period in the history of this effort when several Churches of the Lord Jesus Christ felt impelled to enter Mexico each for itself.

Toward the close of the year 1872 the Baptist, Congregational, and Presbyterian Churches, in response to this conviction, entered Mexico, and the General Missionary Committee of the Methodist Episcopal Church, which met in November of the same year, made an appropriation to Mexico, with the full expectation of its being used. A like appropriation to Mexico had been made for several preceding years, under influences already spoken of in the preceding account of the mission to Italy, but the way to open the mission had not until now clearly appeared.

2. Hinderances Removed.

The wonderful events of the past twenty-five years in Mexico, including the utter defeat of the papacy in its attempts to erect a barrier on the northern frontier, beyond which the evangelical Christianity of the United States should not pass to carry the Gospel to that country, or to the thirteen States and nations that lie beyond it, and speak its language, are well known. They form one of the most manifest interpositions of the "hand of God in history" that has ever occurred, and show at what cost the Lord prepared and defended the way of his Church into the papal lands to the south of us.

It is startling to remember how few are the years since the word of God was jealously excluded from Mexico, and religious liberty denied by laws dictated by Rome; how few, since the Romish Inquisition there tortured its victims, and spiritual despotism made and unmade governments, and trampled proudly upon the dearest rights of ten millions of people! But God heard the groans and saw the sufferings of that people, and, by one of those movements of the popular mind that can be accounted for only by admitting his interposi-

tion, "the Lord stirred up the spirit" of the Mexican people. In response to the call, in 1810, of Miguel Hidalgo, the *curé* of Dolores, they arose in their might, and, after ten long years of fierce and varying contest, the people triumphed over the combined despotism of Spain and the Papacy, and gained their political independence.

Religious liberty now began to dawn. The march of the American army into Mexico in 1847, and the Holy Scriptures that were scattered in its track, with the immediate incoming of the British and Foreign Bible Society, spread light that had never before shone in Mexico, and sowed seeds, the harvest from which is appearing to-day in various portions of that land. That the Bible was favorable to freedom and human rights was generally understood. It was read, and handed around from one to another for twenty years before any missionary could enter the country, Providence being all this time preparing the way for their entering.

In due time that remarkable man, Benito Juarez, arose to power. He was a Mexican of unmixed blood, the framer of the magnificent Constitution of 1857, which proclaimed civil and religious freedom for Mexico, and thus threw open its gates for the incoming of an evangelical ministry. The nation rejoiced as if day had dawned after a long night of darkness. Slavery under the rule of the monk was all the more detested because blasphemously exercised in the name of religion, and now it was ended forever, and Mexicans were free.

But Rome was not inclined to surrender to either Providence or the people. Her European Jesuits and Ultramontanes counseled remorseless resistance and intrigue against the action of a long-suffering nation, and

promised all the aid in their power in the further desperate struggle which their cruel interference made inevitable, in order to reduce again to ecclesiastical rule and despotism a free people who had just escaped from both, after groaning under them for three hundred and fifty years. They even dared to attempt this under the eye of the Republican Government in the capital, until several of the clergy and two of the Bishops (Munguia and Cabastida) had to be banished by President Juarez for conspiracy against the freedom of their country. These traitors resolved to obtain, if possible, the intervention of some European power to force a Spanish monarchy upon Mexico. The religious enthusiasm of the Empress of the French was enlisted on their behalf, and her influence won over the Emperor.

A French intervention was determined upon under the pretext of Miramon's "Jecker Bonds," and the invasion took place in 1863, when it was supposed the United States, on account of the civil war, could not resist this violation of their traditional policy, so clearly announced by President Monroe. The public protest of the President of Mexico against this outrage and injustice to his country was contemptuously flung aside. A Spanish monarchy not being practicable, the Archduke of Austria was selected, and the agents of the hierarchy, who pretended to represent the nation, persuaded him that he was the free choice of the Mexican people for their Emperor. In his simplicity he believed the lying ecclesiastics, accepted the crown they offered him, and, to his own destruction, landed at Vera Cruz May 28, 1864.

But his eyes gradually opened to the desperate service which Rome expected him to fulfill for her, and his honest nature revolted against being made the tool of a

fanatical and ignorant priesthood to re-establish, by the force of foreign bayonets, a system of ecclesiastical despotism which the nation had rejected, at the cost of its best blood and much treasure. Maximilian declined the service, and sincerely wished to conciliate the liberal party by a constitutional regimen. But he was reminded that the Pope had promised success in the name of Heaven, and permanency to his throne, and that the vindication of civil and religious liberty in Mexico was no part of the business for which he had been invited to assume the empire. A coldness between him and the hierarchy was the result; but for a time he was firm.

At length the Government of Washington, resolving to vindicate the "Monroe doctrine," that no European monarchy shall extend itself to this continent, sent its intimation, in a letter from Hon. William H. Seward, Secretary of State, to the Emperor Napoleon, in such unmistakable terms, that he saw unless he recalled the French troops from Mexico a rupture between France and the United States must inevitably take place. To emphasize the letter General Sherman was ordered to the Mexican frontier.

Marshal Bazaine was at once instructed by Napoleon to withdraw the French troops from Mexico, and he did so. But the Emperor of Austria proposed to replace the French with an Austrian army, and on the 23d of April, 1866, he was informed by Mr. Seward that upon his doing so the United States' Minister, Mr. Motley, would at once demand his passports, and the Austrian Embassador at Washington would receive his. Mr. Seward declared that the intervention of Austria, or any other European power, would be considered by our Government a *casus belli*.

Deserted by Napoleon, who had sent him to Mexico, and who was unmoved by the tears and entreaties of the beautiful Carlotta, who had hastened to intercede for an arrest of the evacuation, Maximilian saw the fearful precipice on the brink of which he was standing, and soon prepared to depart. His baggage was forwarded, to be put on board the Austrian frigate "Isabel," then lying in the harbor of Vera Cruz, and he actually himself reached Orizaba, on his way to the coast.

The hierarchy of Rome in Mexico resolved upon a desperate effort to save their cause. They pursued the Emperor to Orizaba, and entreated him to retain the throne, promising him an increase of his army, and $20,000,000 for its support. They induced him to call a council, the members of which they manipulated, so as to give Maximilian false representations, and inspire him with delusive hopes. The unfortunate Emperor was persuaded to return to the capital, and renew the desperate struggle of the clergy against the nation. His path to ruin was now direct.

He appointed as commander-in-chief General Leonardo Marquez, a miserable fanatic, who had reveled in the most barbarous cruelties whenever he had possessed power, and whose appellation—"the Tiger"—was a horror in Mexico. Marquez surrounded himself with men of like character with himself. The appointment was associated with the issue of that awful decree of October 3, 1865, which afterward operated against the Emperor himself, and decided his fate. By this decree Maximilian withdrew the rights which the code of war always grants to an enemy, and ordered that all in arms against him, whether fighting or only belonging to the band, or any one who ever gave or sold them food or drink, or gave them shelter, were to be considered as traitors, and to be shot

without mercy within twenty-four hours of their capture. No appeal was allowed; no record of the cases to be made, except of the execution!

This decree horrified the civilized world. It was worthy of the inquisitors of Puebla and Mexico; men who, like the Thugs of India, tortured and murdered in the name of God! It is published that eleven thousand men of every rank in the Republican army, ranging from general to common soldier, were thus shot in cold blood after becoming prisoners of war! Indeed, Baron de Lago puts the number at forty thousand. Baron d'Aymard, who commanded the French in Michoacan, and who surprised the camp of the Republican general, Regulus, in his dispatch to Marshal Bazaine, stated that his men "made free use of the bayonet, and that they *had taken no prisoners!*"

General Artega was the first victim of this sanguinary decree. He had been twice governor of Queretaro, and held high military command under the President of his country. This honorable and venerable man, along with General Salazar and a number of other officers taken in war, was executed as a traitor and a robber; and the Imperialist who shot them, Colonel Mendez, was promoted for his deed, by Maximilian, to the rank of general!

Maximilian made his stand at Queretaro. The Republicans, gaining strength each day, approached and besieged him, as they did the capital and Puebla. His commander-in-chief, the infamous Marquez, tried to reach and relieve the latter city, but his army was met at San Lorenzo, and "dashed to pieces" by Porfirio Diaz, the present President, and Marquez escaped into the City of Mexico with only twenty panic-stricken followers.

Then came the fatal 15th of May, 1867, when Que-

retaro was taken, and Maximilian, betrayed by Lopez, surrendered himself and his army to General Vicente Riva Palacio, now Mexican Minister of Public Works. On the 12th of June, Maximilian was placed on trial before a court-martial, in conformity with the law of the 25th of January, 1862, and on the 14th he was condemned to die. Efforts to save his life were ineffectual, and the sentence was carried out a short distance beyond the city of Queretaro, on the morning of the 19th of June, 1867, he being in the thirty-fifth year of his age.

It was maintained that the law under which he was condemned, as well as the risk of his enterprise, must have been known to the Archduke previous to his arrival in Mexico, it being shown at his trial that he was duly warned of the danger of the enterprise by an agent of the Constitutional Government, Señor Teran, who went to Miramar, and pointed out fully to him the fearful risk of his contemplated attempt to introduce monarchy or overthrow the republican institutions of the country, and that he was assured by this gentleman that he could find no followers to sustain him when the intervention was withdrawn, and that the whole position was false as well as dangerous, and could only result in his overthrow.

In arrest of mercy there were, including that of the Governor of the State in which he was tried, the voices of the relatives and friends of the thousands of victims executed as traitors under his own fearful decree of October 3, 1865, for no other crime than defending their homes and the laws of the land against a foreign invader. Impartial and dispassionate judgment, was earnestly demanded in his case, and the Government declined to stay the course of justice, considering the future peace and unity of their country unsafe

while the Archduke survived. He, or those acting in his name, would have it in their power to put forward claims in conflict with the existing Government and institutions of Mexico. His death would close these questions forever, and leave the country free from embarrassment.

Nor was this solicitude without its painful evidence at that very hour. Marquez, by Maximilian's appointment, was governor of the capital, as well as commander-in-chief; and when Maximilian, with all his officers, surrendered, and had even sent to the capital an autograph letter requesting that there be no further effusion of blood, instead of submitting, Marquez pretended to disbelieve the news of Maximilian's surrender, and refused to deliver up the capital, which he knew he had no longer a legitimate motive for defending. Instead of this he fabricated false news of imperialist victories, and even ordered public rejoicings to be celebrated for them in the cathedral.

Though hundreds were dying daily around him from want and pestilence, as well as from the shells of the besiegers, he protracted the defense for thirty-eight days after his sovereign had surrendered, and he was without a standard under which to fight. This fanatical resistance and useless shedding of blood deepened the convictions of the Republican Government that the execution of the sentence on Maximilian was more than ever necessary to close these horrors and give the country rest.

Baron de Lago, the Austrian Embassador, who was with Maximilian in his captivity, declares that the Emperor confessed to him before his death that he knew how fearfully Marquez had compromised him, and, also, how indifferent he then was to his fate, and pronounced him a vile traitor, and the worst of men.

M. Stephenson has narrated how the monster Marquez was employed during the siege which he was protracting, extorting money from the wealthy Mexicans and the British and foreign merchants, without distinction, aiding his extortions by placing them in positions of danger from the flying shells, and refusing them food till the money he demanded was paid.

On the morning of June 21 General Porfirio Diaz took the city of Mexico, and at once brought relief and peace to the terrified and suffering people, who gladly welcomed him.

Now that resistance had ceased or been overcome, the death of Maximilian sufficed. The Republican general and his Government desired no more blood. They magnanimously allowed the foreign officers and troops of the fallen Emperor to leave Mexico unharmed, and even furnished them the means to do so. Marquez, a coward at heart, hid himself till an opportunity occurred to enable him to quit his country forever, and with him fled the last hope of the political supremacy of Romanism in Mexico. Even the exiled Catholic Bishops were permitted to return, on condition, however, of obedience to the "Laws of Reform," though they have since shown how hard they find it to obey them. But the Government, whatever section of the liberal party may have been in power, has not flinched an iota in the requirement, knowing they are sustained by the country, and must enforce these laws.

3. Retribution.

It is significant to note how the "Judge of all the earth" dealt with this conspiracy against the missionary opportunity and duty of the United States toward its immediate neighbor. The courts of Rome, Austria, and

France combined, aided by ecclesiastical treason in Mexico, had not power enough to crush that sad and patient man, that pure patriot, Juarez, who, with his faithful followers, were fighting against such odds to open their country for the evangelical missionary. Their aim was not consciously so high, but they were carried beyond themselves, and "builded better than they knew." The Lord of hosts was with them, and fought for them; and upon their proud and powerful foes he brought down the blows which dashed "them in pieces like a potter's vessel."

Manifest retribution soon overtook every one of the principals who had acted a part in that fanatical and wicked "intervention." The Pope, in whose interest it was all planned, soon after had his "temporal power and the States of the Church" wrested from him, while the city of Rome was made the capital of a constitutional monarchy, with religious freedom, and the prompt incoming of Protestant missions to prove the reality of the wondrous change. Austria was defeated by Italy, and lost her Lombardo-Venetian kingdom, and eighty-four thousand men in the struggle, and was brought to the very verge of ruin, from which she saved herself only by throwing her Concordat with the Pope overboard, and proclaiming religious liberty for all under her flag. She had to call to her aid a Protestant premier (Baron von Beust) to inaugurate and establish unexpected blessings for her people. Napoleon, more guilty, was more severely dealt with. He was crushed in his pride by Germany, and sacrificed both his throne and empire, and upon their ruins rose a Republic that guarantees true religious freedom to all France, and this, too, under the presiding genius of a Protestant statesman, M. Waddington. Maximilian, so sadly de-

ceived, surrendered his empire and his life in the very heart of the country which he came to conquer for Rome and her reactionary clergy, while the mourning widows of both Napoleon and Maximilian are to-day bearing the consequences of the sins of their husbands, far from the thrones and sacerdotal flatteries in which they relied—Eugenie an exile in a foreign land, and poor Carlotta a raving maniac in Miramar!

4. Reforms.

The immense church properties that the hierarchy had erected at the cost, and by the unrequited toil, of the natives, were secularized and sold for the public benefit, and only a sufficient number of churches left in their hands to fairly supply the wants of existing congregations. Monasteries and nunneries were emptied, and the occupants sent to earn their living like other people.

The Congress of the nation heartily sustained their President, and went even beyond him, passing "Laws of Reform," and requiring open and honest subscriptions to them by all public functionaries. Amendments and laws were added, that relieved the nation of the presence of Romish orders and foreign ecclesiastics, of whose sincerity and loyalty they stood in doubt. Believing that nuns, sisters of charity, and Jesuits were the secret emissaries of Rome in her conspiracy against civil and religious freedom, and could not be trusted, they expelled these orders as enemies of their peace, no longer to be tolerated within their territories. And who that knows what Mexico had endured from such orders, and the hierarchy of which they are the obedient instruments, can wonder that her sons have shown this sensitiveness and vigilance, after such unparalleled sufferings?

The Mexico of to-day is, in one sense, more Protestant than any other nation in Christendom; for, within her entire bounds, you meet neither nunnery nor monastery, neither monk nor nun, sister of charity nor Jesuit. Her priesthood are prevented from tampering with her politics; her own sons, without foreign control or perplexity, now guide her political life, and will, no doubt, defend forever the religious freedom that they have so dearly won. They welcome the evangelical missionary, and guarantee to him the protection of their constitution and laws, as he enters "the wide and effectual door" which God has so manifestly opened for him. An opportunity of usefulness, which transcends that presented in any Catholic country on earth, is here opened before the Churches of the United States, and they will be guilty before God if they do not promptly embrace it, and liberally cultivate it.

It was under such favorable auspices that the mission of the Methodist Episcopal Church in the Republic of Mexico was projected, and her first representative entered upon his duties.

3. Purchase of Property.

Rev. William Butler, D.D., of the New England Conference, whose history in India is already before our readers, was selected by Bishop Simpson in November, 1872, to proceed to Mexico, to open and superintend a mission for our Church in that country. Being, at the time, Secretary of the American and Foreign Christian Union, Dr. Butler required a few weeks to close his relations and duties to that Society, and get ready for his departure. Accompanied by a part of his family, the superintendent left New York on the 6th of February, 1873, and on his arrival at Vera Cruz, he found the rail-

way from that port to the city of Mexico just opened, and traveled by it to that place. There he overtook Bishop Haven, who had preceded him three weeks. The Bishop remained with the superintendent three weeks more, and then returned to the United States, through Mexico and Texas, so as to examine the country, and report in regard to the cities where our missions might best be located to insure compactness and efficiency in the working of the mission.

In addition to the appropriation made by the General Committee in November, the Hon. Washington C. De Pauw, a generous friend, had placed at the disposal of the Missionary Society the sum of $5,000, to aid in the purchase of property, so that the mission might secure two or three centers of operation in which to commence its work. This was a great benefit, as the history of the mission shows; and its strength to-day is largely due to this fact, which enabled it to intrench itself strongly in the capital, and in the next leading city of the Republic, and to conduct its operations on its own ground and under its own roof, free from the uncertainty and expense of rented premises.

The Bishop had visited Puebla, and examined property there which was formerly part of the Romish Inquisition. This property included the chapel, and also the cells, where the victims were confined, or walled-up to die. On the secularization of the church property it had passed by purchase into the hands of Señor Adolphe Blumenkronn, a Jew, resident in that city. The Bishop and superintendent visited Puebla together, and agreed upon the purchase, and for $10,000 the premises passed into the possession of the Missionary Society of the Methodist Episcopal Church.

On returning to the city of Mexico negotiations were

opened for the purchase of what was called "The Circus of Charinie," in the "Calle de Gante." Clavijero, the Jesuit historian of Mexico, (vol. i, p. 214,) states that this property stands on the ground once occupied by the palace of the Aztec sovereign, Montezuma. So that it was on this spot that the impetuous Cortez seized the person of the Emperor, and in the name of Charles V. and the Pope confiscated his country and all his treasures to the crown of Spain: one of the most glaring acts of public robbery and wrong that the world ever witnessed. Without the shadow of right from claim or purchase, and only by the terror of the gory sword she held in her hand, did Romanism thus seize and appropriate this great palace, and in it founded the immense and wealthy Monastery of San Francisco, for the use of the monks whom she imported, and to whom was committed the obligation of Romanizing the nation which Cortez had crushed and subdued. They held it as their head-quarters for about three hundred years; and such was its extent, that it was capable of accommodating four thousand monks luxuriantly, on revenues and lands wrung from a people, who, instead of being elevated by them, through education and morality, were left in ignorance and debasement, until at last the heart of the nation turned against them, and swept them away in a fierce outburst of public indignation.

The victorious President of the Mexican Republic signed the decree that restored to his race and nation this and all the other property which Romanism had so unjustly acquired, and it was sold to pay the debts created in the mighty struggle for freedom, and for the promotion of the national welfare.

The immense premises of San Francisco were divided into lots, and the central "patio" and "cloisters," and

their surroundings, including the beautiful court formed of arches and pillars of stone carved with wonderful elegance and taste, were sold to a Mexican gentleman, who disposed of them to other parties by whom they were converted into a grand place of public entertainment, known as the "Circo de Chiarini."

The Bishop and the superintendent, while trying to obtain possession of these desirable premises, were warned that they were closely watched by the Catholic hierarchy, who were resolved to prevent, if possible, the premises from passing into the hands of Protestants. The difficulty was increased by the existence of a lease, which had eighteen months to run, and by the fact that one of the parties, whose signature was essential, was a very fanatical Romanist. The matter had to be left to the superintendent, who, after several weeks of careful and anxious negotiations, was at last enabled to bring the matter to a safe conclusion. The next thing was to effect such an arrangement with the lessee as brought the property into the hands of the Missionary Society. The Methodist Episcopal Church acquired her title by honest purchase from the Mexican people, through their Government, at a cost of $16,300.

Four months of hard toil transformed the costly court from its theatrical condition into a beautiful church; and thus, on the site of Montezuma's paganism and the institutions of Romanism, evangelical Methodism entered, and holds the place as the head-quarters of her missions in the Republic of Mexico. The church room within these premises was dedicated on Christmas day, 1873, about six hundred persons being present.

The premises extend one hundred and eighty feet from front to rear, are one hundred feet wide, and are situated in the best part of one of the widest streets in

Peubla.

the city of Mexico; so that, besides the church and vestries and class-rooms, there are a book-store and printing establishment, two parsonages, and a school-room, and, also, the orphanage and school of the ladies' mission, and a home for their missionary, with room still to spare. It forms to-day one of the most complete mission establishments in the world.

CONVENT OF SAN DOMINGO.

On March 13, 1873, the Rev. Thomas Carter, D.D., of the New York Conference, arrived in Mexico with his family. Having a knowledge of the Spanish language, the mission was enabled by the close of that

month to commence divine service, and a day-school in the lower rooms of a house in Calle de Lopez, city of Mexico, while waiting to secure our own premises and church. Three persons from the outside constituted our first congregation in Mexico.

Puebla was again visited, and the purchase made was legally consummated. The premises were carefully examined to ascertain in what way they could be best utilized for the purposes of a Christian mission. The injuries which they had suffered from the hands of the army and the people were considerable, so that doors, windows, and even floor beams, had been carried away, and the place greatly wrecked. But it was seen that by restoring them the chapel could be made into a neat place of worship, capable of holding nearly two hundred people, while the room below would answer for school purposes, and the apartments in a line with it be made available for an orphanage or theological seminary, while the rooms above could be turned into a comfortable parsonage, thus meeting all the present requirements of our work in this city.

The superintendent next visited the city of Pachuca, capital of the State of Hidalgo, the great mining district of that part of the Republic, where, on March 30, he preached to a congregation of English miners in the house of a Mr. Rule. He also found there a small Mexican congregation, which had been collected by a native physician by the name of Marcelino Guerrero. He encouraged the good doctor in his work, and aided him as far as he could, at the same time making arrangements to extend the work to Real del Monte, where he found a few Mexicans who desired to be instructed in evangelical Christianity.

A service in the English language was commenced in

the capital on April 27 for those who spoke that tongue. This service was held in the chapel of San Andres, which had been purchased by the Missionary Society of the Methodist Episcopal Church, South, and had been kindly loaned to us by Bishop Keener, pending the arrival of the superintendent, to be sent out on the Bishop's return to the United States. Meanwhile our superintendent made the repairs which the Bishop indicated, and also commenced Spanish services in the chapel, and so had a little congregation to hand over to the Rev. Mr. Davis on his arrival.

At the close of the first quarter our statistical report stood—four Mexican congregations in the capital, Pachuca, and Real del Monte; two English services, Mexico and Pachuca, with a total attendance of 130 Mexicans and 105 English, and, also, 13 day scholars, and 42 Sabbath scholars. We had, also, two class-meetings, with an attendance of 28 Mexicans and English.

At the close of April, 1873, Dr. Cooper, of the Episcopal Church, for many years missionary in Spain, who had been sent several months before by the American and Foreign Christian Union for Spanish work, but who had been delayed at the capital by the earnest desire of the English-speaking community, to minister to them at least for a time, concluded to unite his English congregation with ours, and give himself wholly to Spanish work, in connection with our missions. This raised the united English congregation to about sixty persons, who were glad of the arrangement, as it promised a continuance of the privilege of public worship for them. This is a most important adjunct to the mission, furnishing experienced helpers for the native work, giving it strength and support, and often aiding it with much-needed funds.

6. Tried by Fire.

The Romish hierarchy was by this time considerably aroused, and persecution began to be developed where the Papists thought they might venture upon that course. They at least wished to intimidate our missionaries and their converts. In the latter part of the month of April the massacre at Capulhuac occurred, and at once the missionaries waited upon President Lerdo, introduced by the United States Minister, Mr. Nelson, and asked for the protection which the laws of Mexico guaranteed to all persons under its flag. This was cordially promised.

Mr. Carter, early in 1874, decided to return to the United States with his family, and was allowed to do so by Bishop Simpson. This left the superintendent with only Dr. Cooper, feeble and uncertain in health, and two native helpers, to carry on the work, which was all the while extending and calling for more men to develop and guide it. Invitations poured in upon our mission from various parts of the country from earnest inquirers, who had heard of our movements, urging us to visit them and preach the Gospel, and marry them and baptize their children, and give them the word of God. They declared themselves sick of Romanism, which crushed them down and degraded them so deeply. It was asserted by intelligent Mexican gentlemen that nearly half of the people of the land were living without lawful marriage relations, and their children growing up in illegitimacy and shame to follow in the same condition of ignorance and open immorality. This was the fruit of Catholicism after an undisturbed and exclusive opportunity of three hundred and fifty years to mold the nation to its will.

All honor to the enlightened and noble men of Mexico, who, disgusted with their Church in the fearful ruin it had thus brought on their nation, resolved before God and the world that they would venture life and fortune to overthrow this ecclesiastical despotism, and lift the mass of their degraded countrymen from the depth of their misery to the light, morality, and dignity of true civilization. By such men our mission has been hailed as a welcome auxiliary. Of course, this very fact, that we have sympathizers and protectors among the public men of the liberal party, intensifies the dislike of the hierarchy to our missionaries and their converts, and this degraded clergy have only lately begun to learn, for their own sakes, the importance of letting them alone, and ceasing to stain the Church of Rome with more Protestant blood.

Toward the close of 1873 the Romish clergy were peculiarly excited and sanguinary in their disposition. Intimidation was tried and threats made. On December 9 Dr. Ramirez, of Mexico City, informed our superintendent, for the second time, that he had positive information of the formation of a society of Romish fanatics, who had marked out for assassination nine of the leading Protestants of that city, (the superintendent and our other missionaries being in the number.) Similar purposes were formed, and even carried out, elsewhere, as the brutal midnight murder of Mr. Stephens, of the Presbyterian Mission, and his native preacher, at Ahualulco, shows, which occurred soon after the above intimation was given. Then came the assault on and wounding of some of our own people, and the burning of our churches at Mixcoac, which were followed on January 26, 1875, by the horrible assassination (in their chapel, and during public worship) of nine of the Prot-

estant congregation of Acapulco, on which occasion the Rev. Mr. Hutchinson, of the Presbyterian Board, would have shared the same fate had he not been able to escape out of the fearful scene and obtain refuge on board the United States ship of war then in the harbor.

Nor is this all: the spirit of Mexican Catholicism at this time is fully shown by the deadly assault on the Rev. M. Phillips in Queretaro, the violence attempted on our own missions in Guanajuato and Puebla, with the plundering of some of our places of worship, and the murder of several of the native members of the Presbyterian missions in the stations near the city of Mexico. These, and others that might be mentioned, all occurred during a space of a few months.

At length the public papers of the country took up the matter in concert, and gave forth their denunciations of these religious murders and outrages by Romish fanatics, and boldly held the Church responsible for the deeds done in her name and by her people. One sentence from the Catholic Archbishop, Labastida, would have stopped it all; but, so far as we know, he never uttered it, nor did any of his suffragans or clergy.

One of our American poets has lately said, "Woe be to the Church which mingles human blood with her wine of sacrament, and breaks the peace of God among men." This "woe" fully applies here, also, and the Romish Church of Mexico has the guilt and stain of some twenty recent murders of evangelical Christians upon her conscience, and must yet answer to God for every one of them.

For the present these crimes and cruelties have ceased. Three years have elapsed since the last assassination took place. The Catholic hierarchy saw it did not pay. The public denunciations and the vigi-

lance of the magistracy, and, as we understand, the serious representations made by our Government to that of Mexico, have all placed the life of American missionaries in such estimation and care that all the protection guaranteed by Mexican law and our treaty rights are now extended to our missionaries by the enlightened Government of the country and its subordinates, and they are allowed to labor in peace. Yet we recognize that they have "dwelt under the shadow of the Almighty," and are more indebted to the holy providence of their divine Master for their preservation than to any human arm whatever.

7. Puebla.

After anxious waiting for the help which our growing work so much required, two young missionaries (C. W. Drees and J. W. Butler, son of the superintendent) reached Mexico May 9, 1874. After they had devoted some months to the language, in January, 1875, Puebla was occupied by Mr. Drees.

This city is known as Puebla de los Angelos—Puebla of the Angels. There is a legend that during the building of the cathedral of the city the angels descended each night and raised the walls as much higher as the workmen had built them during the day, hence the designation. The city has seventeen cotton mills, several glass factories, very many flour mills, and rivals the city of Mexico itself in the number and riches of its religious establishments. At one time nineteen twentieths of the real estate of the city belonged to the Church, which became landlord, employer, banker, and money lender to a large proportion of the inhabitants. Naturally Puebla became a proverb of fanatical devotion to Rome, and its masses were but slowly affected by the recent

reform and liberal movements of the nation. In 1873 an attempt was made by Dr. Riley to establish a Protestant congregation in the city, but a mob assailed the chapel on the first Sabbath, dispersed the congregation, and compelled the preacher to fly for life. Several of the congregation were wounded, the books were burned, and the station abandoned.

Rev. Christopher Ludlow, a local preacher and a practical builder, accompanied Mr. Drees to Puebla, to direct the work of refitting the buildings. They arrived on the 13th day of January, 1875. A few days later, Doroteo Mendoza, a Bible colporteur in the employ of the American Bible Society, arrived, and placed himself under direction of the missionary.

The first two Sabbaths in Puebla passed without service. The missionary, before he left Mexico, had been warned against coming, and all the acquaintances he had formed in Puebla insisted that the enterprise was perilous and hopeless. The necessity of prudent but firm measures was apparent. A few persons, supposed to be favorable to our cause, were invited to the private rooms of the missionary on the following Sunday, but such was their fear that only two responded to the call. So with these, and Messrs. Ludlow and Mendoza, Mr. Drees prayed and read the sixtieth chapter of Isaiah, and talked about the Master's work. The next Sunday, Mr. Drees being absent, having gone to Orizaba on a special errand for the mission, the service was repeated. From Orizaba Mr. Drees went to Mexico City, and, on February 18th, returned to Puebla with the fifteen boys composing the Boys' Orphanage. Such was the condition of the orphans in Mexico City that their removal seemed an imperative necessity, and to accommodate them Mr. Drees moved into a more commodious house,

in the Calle de Estanco de Hombres, where he remained until the end of April, when the Mission House, though still in a very unfinished condition, was occupied. During this time the services became somewhat noised abroad, and the attendance increased to about twenty, besides the orphanage and *employés* of the mission. At the same time the presence of the missionaries became known to their enemies, and the air was full of threats to burn down the house over their heads, etc. With this pretext the owner of the rented house endeavored, but in vain, to eject the missionary.

That portion of the Mission House intended for occupancy as a chapel was still unfinished, and the missionary was compelled to hold meetings in a small school-room, thirty by fifteen feet. Singing was now introduced into the services, the doors thrown open, and the public invited to attend. On the first day of service after this manner an immense mob filled the market-place before the door of the place of worship, and assailed them with curses, and threats, and an occasional stone. But at midday a heavy shower came up and dispersed the crowd, in time to let the congregation go home to dinner in safety. The congregation increased so that the little school-room became packed almost to suffocation. Work was recommenced on the chapel-room, and it was soon finished, affording a room forty-five by twenty-five feet, in which the services are still held.

On August 15, 1875, it was dedicated, in the presence of a congregation of one hundred and fifty or two hundred persons. Rev. J. W. Butler preached in the morning, and Rev. C.W. Drees at night. At the first sacramental occasion one hundred persons devoutly partook of the sacred emblems. At the time of the dedication of the chapel the first steps were taken which led to the estab-

lishment of the Theological Training Class, which was not fully inaugurated until January, 1876. At this time, also, was begun the enrollment of probationers, the first of whom, to the number of sixteen, including the theological students and the school-teacher and family, were received, all of whom were admitted into full connection on April 16, 1876.

The congregations maintained at this time an attendance of about one hundred constant hearers. Early in 1876 Mr. Mendoza was removed to Mexico City. On August 20, 1875, C. Ludlow had been transferred to Pachuca.

Up to that time, and even to the present, the mission had been subject to the most virulent abuse from the Romish press, and all connected with it to frequent insult and occasional acts of violence. These last reached their climax on Shrove Tuesday, 1877, when a large mob attacked the Mission House, but, being unable to effect an entrance, at last retired. 1876 was the year of revolution, and there was a somewhat decreased average attendance; but none of the services were interrupted, and many of the members manifested a courage worthy the age of martyrs. Both the Lerdo and the Diaz Governments showed every disposition to extend to them the protection guaranteed by the laws of the land.

The exterior of the Mission House, which had remained in an unfinished condition, greatly to the injury of the work, for nearly two years, was completed early in 1877. The entire expenditure in refitting the edifice, from the beginning of 1875 to the present, has been, approximately, $5,500. One large room, very necessary to the adequate accommodation of the present work, remains unfinished.

The present *status* of the Puebla mission may be to

some extent indicated by the following statistics: Members in full connection, 73; probationers, 60. Sunday-school teachers, 3; scholars, 40. Boys' Orphanage, inmates, 19; boarding pupils, 2. Day school scholars, including orphans, 41. Subscribers to "*El Abogado Cristiano*," 150; to "*El Heraldo*," of Toluca, 36.

The work of this circuit promises to extend its influence to the Indian villages about it. From San Pablo del Monte there are in the school two boarding pupils, and the way is opening for the establishment of work in that village, which is six miles north from Puebla. From Atzala and Santiago Tochimilco frequent delegations have been sent to invite us thither. In Los Reyes the native Indians are building their own school and church, expecting our missionaries soon to carry them the bread of life. San Juan and San Salvador are making straight the paths for the coming of their Lord. A bright future is before Puebla.

8. Miraflores.

Our way was opened into Miraflores early in 1875, and here lived a people intelligent and well to do, ready to welcome the Gospel. The first preaching-place was a room behind a store, but the wife of the owner was not favorable to the service, and took opportunity to annoy the twenty persons or more who met to worship God by feeding her pigs and poultry just outside of the door during the service, so that the attempts made at singing were often mingled with the squealing of the pigs as they contended over their food. A small room in a better location was obtained, but it was too secluded to answer the purpose.

Through all these circumstances the workers were encouraged by a devoted Christian lady to hope for bet-

ter things, and on her death-bed she arranged that $500 be given toward the erection of a little church, and her husband added a large piece of ground as his gift. Every member of the congregation contributed toward the erection, from ten cents up to ten dollars, and a beautiful church, the first regular Protestant church ever erected in Mexico, with bell, organ, and all requisites, was finished. It was dedicated by Bishop Merrill and Dr. Dashiell, on Sunday, the 6th of February, 1878. A parsonage for the missionary stands on one side of the church, and another for his native preacher, on the other side, and all is inclosed by a neat wall—a credit to Protestantism and to the Missionary Society.

Miraflores is the head of a circuit having six appointments, and at this time is being efficiently worked by Rev. S. W. Siberts, with the aid of two native preachers.

It is a somewhat singular fact that Dr. Butler has thus had the honor of erecting the two highest places of worship on earth belonging to the Methodist (or probably any other) Church; namely, the one at Nynee Tal, in India, at an elevation of about 6,429 feet, and this, at Miraflores, at about 7,800 feet.

9. Orizaba.

Dr. Cooper's health requiring a change to a warmer climate and a less attenuated atmosphere, and he being unwilling to return while he could labor anywhere in the mission, it was advised by his physicians that he be removed four thousand feet lower, to the city of Orizaba. In the upper story of an old convent, at this place, he commenced and carried on religious services. It was the only place that could then be obtained, on account of the bigotry of the people. For many months the doctor was exposed to the annoyance of the poor,

ignorant people, who looked on him, in consequence of the wicked representations of the Catholic priesthood, as an object to be hated and shunned. He was hooted at and stoned in the street, but he endured all patiently, and labored on, till at length his health utterly broke down, and he had to return home, as there was no further prospect that, at his age, his ailments would yield to successful treatment in the climate of Mexico.

10. Guanajuato.

The Missionary Society strengthened the hands of the Mexican missionaries early in 1876, by sending two more young missionaries, Messrs. Samuel P. Craver and S. W. Siberts. This enabled the superintendent to occupy the important city of Guanajuato, about three hundred miles north of the capital. On the 9th of February the Rev. Samuel P. Craver and his wife entered upon their labors in that city. It contains some six thousand inhabitants, and is the metropolis of a State, one of the most central in the Mexican Republic, and reputed the richest, owing to its extensive silver mines, and the beautiful agricultural region within it, known as the Bajío.

Prior to the year 1876 the cause of evangelical Christianity had obtained no foothold in the city. The agent of the British and Foreign Bible Society had, indeed, visited the place some years before and established a Bible depository, and quite a large number of Bibles and religious books had been sold, and many of the people had lost faith in Romanism. Also, two or three years previous, one of the missionaries of the Presbyterian Board, Rev. Maxwell Phillips, visited the place, and remained a few days distributing tracts, and feeling the religious pulse, but for some reason did not

commence services. When the present missionaries came to the field it was, in fact, a virgin soil. They were accompanied by Superintendent Butler and wife, and in a few days secured a house at No. 33 Calle de Belen, to be used both for chapel and parsonage.

The English residents received the new-comers cordially, but presented very dark views of Guanajuato as a field for missionary labor. All prophesied failure, defeat, and probable death.

On February 13 the ministers were introduced to the Governor of the State, General Florencio Antillon, by Mr. J. H. Glass. The interview was very pleasant and satisfactory, the superintendent presenting a letter, in which he formally set forth the object of the work, and the methods to be used in its prosecution, and asked such protection as the laws guaranteed. The Governor responded heartily, and, in addition to a promise of protection, expressed his gratification with the proposed establishment of Protestantism in the city.

The presence of the missionaries in the city soon became well known, and many persons visited them to receive tracts, or to make capital out of their ignorance of the language of the people.

The distribution of tracts thus begun soon awakened quite a sensation. The Bishop of the diocese, Jose Maria de Jesus Diez de Gollano y Davalos, visited the city, and, after an examination of the situation, issued a diocesan edict. This was published in all churches on Sunday, March 12. The effect was very marked in the more manifest hostility of the people. On Friday 17 a man, dispatched from the Mission House to sell some copies of the Scriptures and tracts in the street, was attacked by a mob, and, being taken by the police to the Mission House, was followed thither by the enraged

populace. Mrs. Craver was alone at the time. Mr. Craver on his return, accompanied by two friends, found, much to his surprise, the street in front of the house filled with an angry multitude. They, however, went forward and entered the house in safety, although they had to pass through the mob for some distance.

The police guarded the door, but made no attempt to disperse the mob. About eight o'clock in the evening suddenly the air was filled with yells, and a volley of stones crashed against the door and windows, and a desperate effort was made to enter the house. But at that moment an order from the Governor reached the chief of police, telling him that if he did not disperse the mob within ten minutes the troops would be ordered out. The police presented themselves in force, and the mob was driven off. According to the testimony of the commander of police, three priests were in the mob, but the chief would not permit their arrest, being himself in sympathy with the mob. The missionaries suffered no personal harm, and, with thankful hearts, poured forth their praises to God for his loving providence in their complete preservation.

On March 30 the Mexican preachers sent by Dr. Butler, namely, Francisco Aguilar and Jesus Ramirez, reached Guanajuato, and it was determined to begin services at once. On April 1 the Governor was informed that public worship was to be held the following day. A few friends were advised of the meeting, which was to be held in the parlor of the Mission House on Sunday, April 2, at half-past ten o'clock.

It was a beautiful morning, and every heart in the Mission House throbbed with anxiety. It was the first public attempt to preach the Gospel in the city. About the hour designated twelve men assembled, and, without

singing, the service was commenced. Señor Aguilar preached a plain, practical sermon from the text, "Go ye into all the world, and preach the Gospel," etc. After the sermon Sunday-school was held, the Berean Lesson for that day being "The Ascending Lord." Nothing of an unpleasant character occurred, and all gave thanks to God for the propitious opening. In the evening thirty persons were present, including a few women, all of whom seemed intensely interested, and the effect of the service was excellent. That night the missionaries poured forth new songs of gratitude for the excellent prospects. Services were then held on Thursday evening, and twice the following Sunday, with constantly increasing attendance.

On Monday, April 10, S. W. Siberts, wife, and child arrived, and were heartily welcomed. That being "holy week," special services were held, the Lord's Supper being celebrated on Thursday evening. The third week the house became too small to accommodate the growing congregation, and a new place was sought. A large hall belonging to the Governor, used formerly as a dance hall, and later as a coach-house, was secured, and on April 23 was opened for services. The hall being somewhat retired from the center, and the locality not very reputable, the increase in attendance was not large. Still a steady congregation of about one hundred and fifty was maintained for several months, until the alarms incident to the growing revolution caused the numbers to diminish somewhat. In June the registry of probationers was commenced, and quite a large number were received, which the fires of persecution and the rigid morality required of them greatly reduced before many months had passed.

On August 19 the first Quarterly Conference was con-

vened by the pastor, and Señor Simon Loza, a young convert, was licensed as a local preacher. Señor Loza at once commenced to preach, showing considerable ability and a thorough devotion to the work.

Mr. Siberts had hired a house in Leon, a neighboring city, and visited the place several times with the object of establishing a station there. Señor Mendoza was designated temporarily to that field. The results of his work there were encouraging, but the diminution of the appropriation for the following year made it necessary to abandon it.

On October 31, amid the excitement incident to the pronunciamento of Señor J. M. Iglesias against the Government of Lerdo, the Mission House was again attacked by an infuriated and drunken mob of several thousand men. It was a repetition of the former scene, only the assault was more furious, and longer continued. The two missionaries barricaded the door with *adobes*, while their wives cheered them and consoled the nurse-girls by singing,

"I need Thee every hour."

The energy of the police, aided by a detachment of soldiers, again delivered the messengers of peace from the relentless fury of those they came to save.

On February 4, 1877, the first members were received into full connection. Among the ten received on that occasion was Dolores Rodriquez, one of the women who attended the first Sunday evening service, and who for over one year never missed a single service—a woman of rare excellence and fidelity.

In the latter part of February Dr. and Mrs. Butler again visited the mission, and Señor Aguilar was removed to Cordova, and the two missionary families were separated, taking each a small house. During this visit

Dr. Butler preached the first English sermon ever delivered in Guanajuato. The work now seemed to receive new impetus, and the congregation grew in size and interest under the preaching of the missionaries, who were now able to use with more or less effect the language of the country. The work also assumed a more spiritual aspect from that time.

As early as June, 1876, children were brought forward for baptism, the first being Moses Rodriquez, son of Mrs. Dolores Rodriquez. But to secure the consent of the believers to comply with their civil duties in respect to marriage was found to be very difficult. Many were married by the Roman Church alone, and had been taught to despise civil marriage as against God; others, on account of poverty, found it difficult to obtain the funds necessary for the fees of the civil judge. However, in March, 1877, one couple, who had been married three years before by the Church, complied with the law, and were also married by the Protestant service on March 15, and were then received into full membership. One of the conditions of membership had been before declared to be the compliance with this civil duty. The first thus married were Candelario Arteaga and Luz Granada. Afterward others followed their example. In the latter part of April a letter from Dr. Butler announced the necessity of the separation of Mr. Siberts from this work to take charge of the building of a new church in Miraflores. As soon as possible he made arrangements for the departure, and about the middle of May himself and family bade adieu to Guanajuato and the other missionary family, leaving the latter in the greatest distress because of the severe illness of their little Olive, the first missionary child born in Mexico. On May 31 the Lord took her to himself. On the

evening of June 1, but after the burial, Rev. J. W. Butler arrived, to visit and aid temporarily in the work of this station. His visit was very timely, and of great comfort to the afflicted missionaries, while his preaching and intercourse with the people were of great spiritual good to the congregation. During his stay, on the 10th of June, the first love-feast was held, attended by about sixty persons. It was a most precious and heart-cheering occasion to the missionaries, as they heard and saw the manifestation of God's saving grace on those for whom they had labored and prayed. Mr. Butler returned to Mexico on the 14th, but the effects of his visit long remained.

On July 6 the first Board of Stewards of the Church was organized, consisting of Sister Dolores Rodriquez, Signores Pablo del Rio, Francisco Delgado, Casiano Gareca, and Juan Lots, with Simon Loza, the native preacher, as secretary. About this time the new *curata* of the Roman Church, Presbitero Perfecto Amezquita, commenced a very active persecution, producing diminution of the number of attendants upon the Protestant services. Still about one hundred remained faithful in attendance, while many more secretly accepted the evangelical doctrines. In July, also, the congregation commenced to contribute toward the expenses of the work, the first month's collection being $7 62. During these months "El Abogado Cristiano," the mission paper, obtained a circulation of over one hundred and twenty subscribers in the city, being larger than that of any other paper from the City of Mexico. Steady advance was made in spirituality. A day-school, begun February, 1877, under the direction of Señor Loza, continued with good success until the close of the school year. There was an average attendance of twenty boys and girls.

11. Sundry Matters.

Bishop Merrill and Corresponding Secretary Dr. Robert L. Dashiell inspected the entire work in Mexico early in 1878. These official visitors were accompanied by Thomas W. Price, Esq., a member of the Board of Managers of the Missionary Society, and a deeply interested observer of the work. Bishop Merrill, in his report to the Church of what he saw in Mexico, gives a most pitiable view of the condition of the great mass of the people. He beheld the impress of Romanism everywhere: in gorgeous cathedrals and squalid homes; in scanty and defective literature; in the absence of all great gatherings of the people or discussions of great pending questions; in the existing oppressive system of peonage, and the antiquated style of agriculture; in the reigning superstitions; in the absence of the Gospel even from the pulpits; and in the crying evils of the land. His report concludes as follows:—

"We have in all seventeen congregations in Mexico. Each has a history of its own, and each is developing what appears, under the strictest scrutiny, to be genuine Christian experiences. We are preaching the Gospel regularly to from two thousand to twenty-five hundred people, and reaching to a greater or less extent many more. We have several hundred children under training in day and Sunday-schools, and we are circulating religious tracts and books and papers far beyond the range of our congregations and the reach of our ministry. We have seven English-speaking missionaries regularly employed, and ten Mexican preachers, besides a few local preachers. The ladies have two representatives—one in the Orphanage in Mexico, and one teaching school in Pachuca. In Guanajuato Brother S. P.

Craver and wife are doing heroic service with grand success. In Orizaba Brother R. Stephens is working under the disadvantage of a poor and unsuitable house, but in an open and fruitful field. In Pachuca Rev. C. Ludlow is doing well, having a circuit of four appointments. Brother Siberts, with the help of his colleagues, Brethren Cordova and Lopez, is building grandly for the Master on the Miraflores and Amecca-Mecca Circuit, having seven congregations to serve. The whole machinery of Methodism is being brought into active employment in Mexico, and I submit that but few missions of the age of this one can show such results. It is the strongest Protestant mission in the country. The "Church of Jesus," started under the auspices of the American and Foreign Christian Union, as an undenominational Church, and transferred to the Protestant Episcopal Church, was in the field before us, and gathered a large number of adherents. The Presbyterians and Congregationalists are doing a good work, and the Methodist Episcopal Church, South, has one congregation, a superintendent, and three native preachers, in the city, and on the border, near Texas, they have some circuits, served mainly from their Texas Conferences."

The Secretary visited the mission by order of the Board, thoroughly to inspect its material interests. Large expenditures had been made within a brief period for real estate, and still other expenditures of this nature were being called for. The numerous accounts which had thus arisen between the Board and superintendent seemed to require the personal presence of the Secretary in Mexico for their adjustment. He traveled throughout with the Bishop, but gave his closest attention to his assigned duties. Upon his return he rendered to the Board a detailed report of the work, and

presented a clear and satisfactory statement of its financial condition.

He was greatly impressed with the fortunate location of these missions. We have occupied the great lines of travel, planting Churches in the centers of the Republic. The difficulty of securing faithful native help will soon be overcome: our day and Sunday-schools and our theological school will meet the demand. The incredulity of the people with reference to our voluntary system of support is another great barrier to our progress. They cannot understand why a strange people should come to their land and offer them a Gospel so free from the burdens which they and their fathers have been carrying for three hundred years. Salvation by faith is so simple, and in such strange contrast with the burdensome system of works and penalties familiar to them, that they conclude it must be an imposition and a cheat. Yet slowly but surely the work progresses, and we hold well each advanced post. The schools of the mission are very prosperous. This arm of the service will be for years one of the chief factors in our success.

The Secretary beheld the fearful domination of the Roman Catholic Church in the fact, which every-where gree s the stranger, that its ecclesiasticism is stamped upon every thing. The streets have ecclesiastical names —the drinking saloons have the most sacred designations. You can read, The Street of the Holy Spirit; The Fonda, or restaurant, of the Divine Providence; while, at the entrance of almost every resort of crime and shame, there is a shrine. Therefore he did not consider it strange that the public men of Mexico are tired of such a despotism, and hail with intense satisfaction the organization of a Church which is loyal to the Government, and asks no favor from it but protection.

But he says that we must not, from these statements, conclude that the liberal party has been fighting, in the great reform, the Roman Catholic Church. The leading men of Mexico are still members of that Church, and support it. It is against political Romanism, assuming to control the Government, absorbing the wealth of the nation, and, with the power of the altar and the purse, fomenting strife and revolution, that the best men of the nation are struggling. These are the men who begin to feel that Mexico needs a free press, a free Church, free schools, and a free conscience. The Christian Church of the United States has a great work, with great responsibility before it, in its sister Republic.

Mr. Price, upon his return to the United States, published his observations in the form of "Notes on Mexico," for circulation among his friends. The little book was largely read and highly complimented, and served to increase interest in this new mission.

The mission field of the Methodist Episcopal Church in Mexico is now nearly equal in territorial extent to the North India Conference, being four hundred and ninety miles from its station at Cordova to the city of Guanajuato. It occupies seven cities and towns between the two extremes, and on either side of the road.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church has lent its aid generously in the development of this extensive work of God. Besides a school in Amecca, they have a complete establishment in the city of Pachuca for the education of girls, under the charge of Miss Hastings, valued at $6,000. And in the capital, under the efficient care of Miss Swaney, is their Girls' Orphanage, an institution whose far-reaching results for the future of our work in Mexico cannot well be overrated.

The Boys' Orphanage and the Theological Training School are at Puebla, and the Printing Press and Book Room in the City of Mexico.

In 1876 Dr. Butler visited the United States and solicited contributions for the press of Mexico, to which the people generously responded in the sum of $13,000. This enabled the mission to provide itself with a competent outfit, including steam-press and stereotype machinery. The efficiency of this establishment may be judged from the fact that, during 1877, it issued over seven hundred thousand pages of evangelical truth in the Spanish language. The mission paper, "*El Abogado Cristiano Illustrado*," is the most beautiful thing of the kind in that language, and is a grand success. It is already circulating 1,752 copies; of this number 1,158 are to paying subscribers, 400 are free to the leading public men of the country, and about 200 are exchanges or copies sent to South America, Spanish West Indies, and Spain. This beautifully illustrated periodical has won its way so far to public respect, that it may now be seen filed alongside of the other papers of the country in the National Palace of Mexico, and is known and read of all who are interested in the current literature. This single fact speaks volumes for the change that has come over Mexico. Besides tracts, Catechisms, hymns, and pamphlets, a small "Course of Study" has been issued for theological students and native preachers. The Mission has also published, or has now in the press, the "Life of Carvosso," the "Life of Rev. John Wesley," the "Life of Hester Ann Rogers," the "Book of Discipline," Bishop Peck's "What must I Do to be Saved?" some of Mr. Wesley's sermons, and a number of other though smaller works.

MISSIONARIES SENT TO MEXICO.

In.		Ex.
1872	William Butler	....
1872	Mrs. Clementina Butler	....
1873	Thomas Carter	1874
1873	Mrs. Emeline May Carter	1874
1873	William H. Cooper	1878
1874	John W. Butler	....
1874	Charles W. Dreese	....
1874	Miss Susan W. Warren, (W. F. M. S.)	1878
1874	Miss Mary Hastings, (W. F. M. S.)	....
1875	Samuel P. Craver	....
1875	Richard Stephens	....
1875	Samuel W. Siberts	....
1876	Miss Nettie C. Ogden, (W. F. M. S.)	1878
1876	Mrs. Laura G. Craver	....
1876	Mrs. Bessie Siberts	....
1877	Miss Julia A. Butler	....
1877	Mrs. Ada Dreese	....
1878	J. M. Barker	....
1878	Mrs. Alice Barker	....
1878	Miss May F. Swaney, (W. F. M. S.)	....
1878	Miss Clara Mullinar, (W. F. M. S.)	....
1878	Mrs. Sarah A. Butler	....

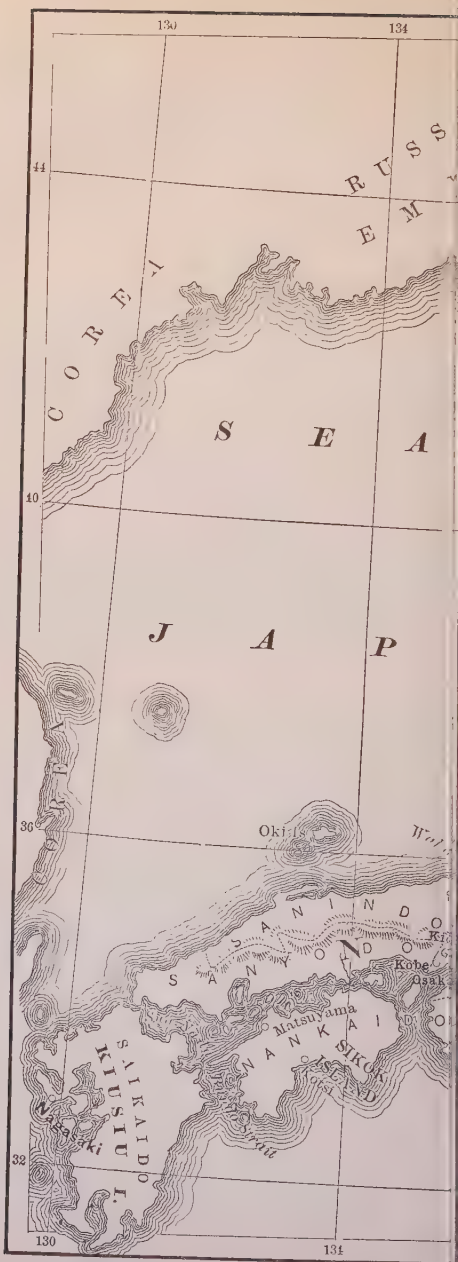
GENERAL STATISTICS OF THE MISSION.

Missionaries, male, 7; missionaries, female, 9; missionaries of the Woman's Foreign Missionary Society, 3; Bible women, Woman's Foreign Missionary Society, 2; native preachers, 10; local preachers, 2; theological students, 6; mission press staff, 6; day-school teachers, 12; Sunday-school teachers, 49. — Total agents employed, 97. Members in full connection, 273; probationers, 394; orphans — male, 19; female, 45=64; day scholars, 329; mission press—issues during 1877, of books, tracts, "*Abagados*," etc., 88,360—being equal to 701,261 pages; mission press—value of stock at this date, $9,211 80; contributions raised in Mexico

during the year for church building, the poor, the orphans, and the press, $4,178 30.

DETAILED STATISTICS OF MEXICO MISSION, 1877.

MISSIONS.	THE CHURCH.			SCHOOLS.			CHURCH PROPERTY.			
	Members.	Probationers.	Average Attendance on Public Worship.	Orphans.	Day Scholars.	Sab. Scholars.	Churches.	Parsonages.	Probable Value.	Oth. Places of Wor.
Mexico City: Trinity	43	51	140	..	..	100	1	3	$44,000	.
" " Santa Inez	16	10	35	..	47	30	.	.	325	1
" " The Press	..	..	..	..	..	..	.	.	9,211	.
" " Orphanage	..	..	..	45	56	..	.	.	....	.
Miraflores	30	17	60	..	..	30	1	.	3,500	.
Tlalmananco	..	15	16	..	..	15	.	.	20	1
San Juan	..	..	12	..	..	12	.	.	...	1
Ivanpango	..	..	20	..	..	15	.	.	....	1
Sencialpan	..	..	18	..	..	16	.	.	..	1
Amecca-Mecca	..	40	80	..	40	48	.	.	250	1
Rosario	..	..	32	..	27	20	.	.	20	1
Puebla	33	100	130	19	35	50	1	1	15,518	.
Apizaco	..	..	14	..	..	..	.	.	....	.
Los Reyes	..	..	40	..	..	..	.	.	....	.
Orizaba	58	26	75	..	48	48	.	.	280	1
Cordova	20	..	25	..	5	12	.	.	150	1
Pachuca	12	80	120	..	41	56	.	1	3,500	1
Real del Monte	7	..	30	..	..	..	.	.	184	1
Omitlan	..	..	20	..	..	..	.	.	52	1
El Chico	..	..	12	..	..	..	.	.	....	1
Guanajuato	44	55	100	..	25	67	.	.	500	1
Leon	..	..	20	..	..	..	.	.	.. .	.
Total Mexican Work	263	394	999	64	324	519	3	5	$77,510	14
ENGLISH CONGREGATIONS.										
City of Mexico	6	..	51	..	..	30	.	.	$650	1
Miraflores	..	..	13	..	..	..	.	.	....	.
Orizaba	..	..	12	..	..	..	.	.	....	.
Pachuca	4	..	32	..	5	..	.	.	....	.
Real del Monte	..	..	15	..	..	12	.	.	230	.
Total Mex. and E. Work	273	394	1,122	64	329	561	3	5	$78,390	15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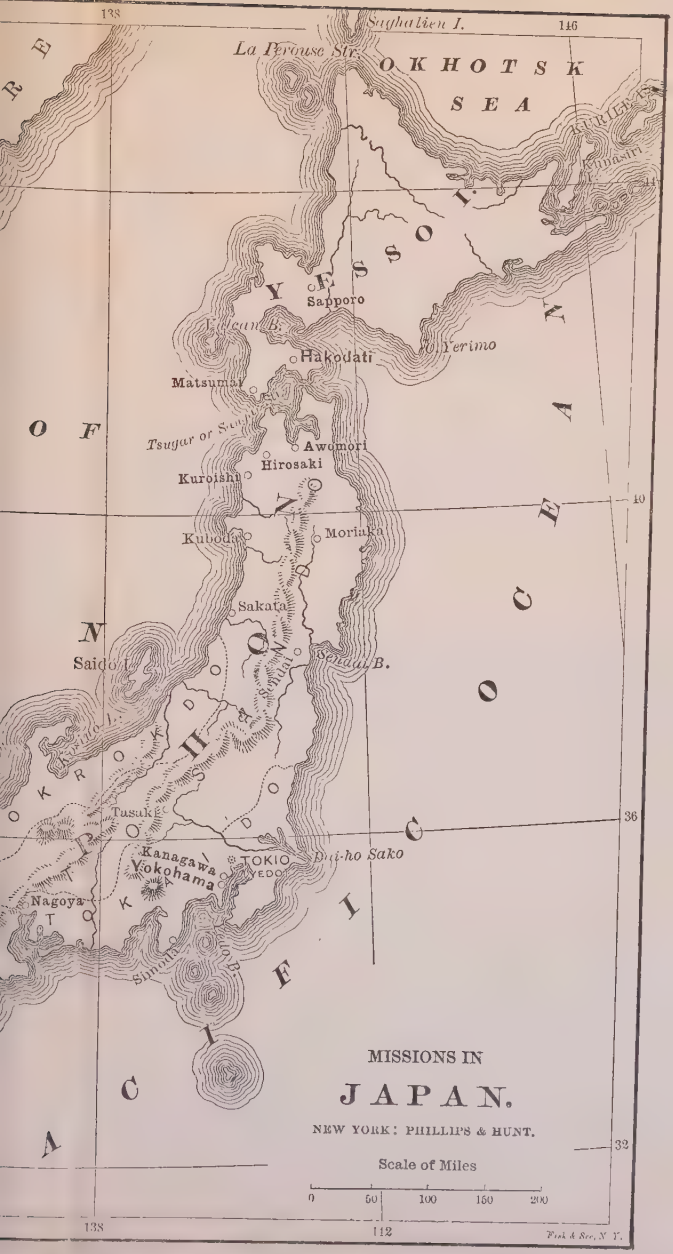
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La Perouse Str.
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Kuroishi
40
Kubota
Morioka
Sakata
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Yokohama
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Bai-ho Sako
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Simonoseki Str.
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NEW YORK: PHILLIPS & HUNT.
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PART XII.

MISSION TO JAPAN.

Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment.—Isa. xli, 1.

He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.—Isa. xlii, 4.

The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof.—Psa. xcvii, 1.

1. Previous History of Japan.

THE Empire of Japan comprises the large group of islands lying off the eastern coast of Asia, extending from the Loochoo Islands, its extreme territory on the south, to the southern islands of the Kurile chain, its extreme territory on the north.

The present Japanese are supposed to be the descendants of a conquering race of Mongolian origin, which, about seven centuries before the Christian era, landed on the western coast of Kiushiu, a large and important island in the southern portion of Japan, and, having obtained a foothold, gradually forced the aborigines northward, and obtained possession of the entire country. At the present time the aborigines (called Ainos) are reduced to a small and decreasing remnant of about ten thousand, occupying a portion of the interior of Yesso, a large island in the northern portion of Japan.

The history of Japan commences about B. C. 677, at which time, it is said, that Jimmu Tenno, the first Em-

peror of Japan, began to reign. The dynasty founded by Jimmu Tenno has continued, in an unbroken line, to rule Japan to the present time, thus furnishing an instance of dynastic longevity unparalleled in the history of the world, and indicating the existence of a strongly conservative element in Japanese character. According to Japanese history, the Mikado reigning at the present time is reckoned as the one hundred and twenty-second in the line of Jimmu Tenno.

The primitive religious faith of the Japanese is called Shintooism, a term derived from two Chinese words, namely, Shin, meaning gods, spirits, etc., and To, a way, doctrine, instruction, etc. Shintooism is a very meager and imperfect expression of the spiritual belief of the Japanese. As a religious system, it is characterized favorably by the absence of impure and cruel rites, by a recognition of the existence of superhuman beings, to whom man is responsible and upon whom he is dependent, and by the extreme simplicity of its doctrinal formulas and ritual of worship; and, unfavorably, by its utter failure to satisfy or appreciate the most profound and urgent wants of the human soul. In view of this radical defect in Shintooism, it is not surprising that the Confucian ethics, introduced into Japan from China about the first century of the Christian era, met with ready acceptance among the higher and more thoughtful classes of the Japanese, who found in those teachings something to satisfy the intellectual cravings of their nature; while subsequently the great body of the people gave a cordial welcome to Buddhism, which entered Japan from China about the sixth century of the Christian era, and which, in its doctrines and ritual, responded to some of the demands of the emotional element in man's nature. It has thus come to pass that

the religious faith and practices of the Japanese present a strange admixture of Shintooism with the Confucian ethics and Buddhism. The official and literary classes profess to accept and follow only the precepts of Confucius, while the common people are almost universally Buddhists; but many of the higher classes are practically Buddhists. It might, indeed, be said that at present Buddhism is the religion of the Japanese. It is true that since the change in the Government of Japan, which occurred A. D. 1869, when the office of Shogun was abrogated, and the Mikado became the sole ruler of the empire, the Government has endeavored to repress Buddhism and foster Shintooism; but while its efforts in this direction have tended to bring Buddhism into disrepute, they have failed to develop any enthusiasm among the people in favor of Shintooism.

A knowledge of Christianity was introduced into Japan during the sixteenth century by missionaries of the Roman Catholic faith, prominent among whom were Francis Xavier and his Jesuit associates, who, in A. D. 1549, landed on the coast of Kiushiu, the most southerly of the larger islands of the Japan group, and were at once most cordially welcomed by all classes of the Japanese. The Jesuits were soon followed by other orders of Roman Catholic missionaries, and during a period of about forty years the efforts of these missionaries were remarkably successful after their kind. Thousands of the Japanese during that time were baptized and received into the Roman Catholic Church. Political complications, however, arose, in consequence of which the Government of Japan assumed an attitude of hostility toward the new religion, and, A. D. 1587, Taiko Sama issued an edict, decreeing the banishment from Japan of all foreign missionaries, and ordering the destruction of all

Christian church edifices. The immediate execution of this edict was not vigorously enforced; nevertheless, during the forty years of civil war that followed its promulgation, the political party with which the Japanese Christians identified themselves was gradually overpowered by the forces of the Government, and, A. D. 1642, the last of the foreign missionaries were driven from the country, and all public traces of the Christian faith in Japan were obliterated.

The formation of the treaty, A. D. 1853–54, between the United States of America and the Government of Japan, restored friendly intercourse between Japan and western nations, and introduced a new era in the history of the Japanese. When western nations welcomed Japan to the comity of Christian States, they found in the Japanese a people quick-witted, versatile, progressive; a people, many of whom, notwithstanding their long national isolation, were prepared to adopt and conform to the principles of modern civilization. In response to invitations from the Japanese Government, a goodly number of professional educators, legal advisers, civil engineers, and others from America and Europe, entered its service; while many of the Japanese youth, in their eagerness to acquire knowledge, matriculated as students in the schools and colleges of western countries. It was ascertained, also, that the educated and more thoughtful Japanese were dissatisfied with their systems of religion, and that, notwithstanding the attitude of uncompromising hostility so long maintained by the Government of Japan with regard to Christianity, there existed among all classes of the people a disposition to hear and examine Christian doctrines. Confronted by such auspicious developments, challenged by such unprecedented openings for the proclamation of the gos-

pel to millions who had never heard it, the Churches of the Redeemer joyfully entered the field. Among the first to respond to this Macedonian call were the Protestant Episcopal, the American Reformed, and the Presbyterian Churches in the United States, all of whom, as early as A. D. 1859, commenced missionary work in Japan. Others soon followed, so that at the present time nearly all the Missionary Societies representing the more prominent branches of the Church of Christ in America and Europe support missionary agents in Japan. The tardiness of the Methodist Episcopal Church in entering this field was not from indifference, but partly, at least, because of the rapid growth of her missionary work in other foreign countries. Since she has responded to the call her Japan Mission, as regards the number of missionaries employed, stands in the fourth rank, while as regards the number of stations occupied by resident missionaries, it stands in the front rank, among the twelve Protestant missions in Japan. Her spiritual success has been great.

2. Establishment of the Mission.

The establishment of the Japan Mission of the Methodist Episcopal Church was authorized by the General Missionary Committee of the Church at its annual session, held in the city of New York, November, 1872. The first missionaries appointed to the Japan Mission were the Rev. R. S. Maclay, superintendent, formerly a member of the Methodist Episcopal Mission in Foochow, China; the Rev. John C. Davison, of the Newark Annual Conference; the Rev. Julius Soper, of the Baltimore Annual Conference; and the Rev. M. C. Harris, of the Pittsburgh Annual Conference of the Methodist Episcopal Church. Dr. Maclay and family arrived in

Yokohama, Japan, June 11, 1873. They were accompanied from San Francisco to Yokohama by the Rev. Dr. J. P. Newman and his wife, who remained with them several weeks after their arrival, aiding them by their counsels in forming plans for opening the mission. While awaiting the arrival of the other members of the mission Dr. Maclay, in order to provide a home for his family, rented a dwelling-house situated on Bluff Lot, No. 60, Yokohama.

On July 9, 1873, Bishop Harris, accompanied by the Rev. J. W. Waugh, D.D., the Rev. Ross C. Houghton, and the Rev. W. A. Spencer, arrived in Yokohama. The presence of Bishop Harris and his traveling companions during the initial stage of the Japan Mission was a most opportune and cheering event. The Bishop remained about five weeks, devoting himself to the great work of founding the mission. The Rev. Irvin H. Correll and wife, on their way to Foochow, China, as missionaries of the Methodist Episcopal Church, reached Yokohama June 30, 1873, from San Francisco, and were compelled by the serious illness of Mrs. Correll to suspend their passage at this point, and prepare for at least a temporary sojourn in Japan. Bishop Harris, carefully investigating the case, and seeking the best medical advice within reach, transferred Mr. Correll to the Japan Mission, thus making an urgently needed and most welcome addition to its corps of members. This transfer was made July 22, 1873, and on August 8, 1873, Messrs. Davison and Soper, accompanied by their wives, arrived in Yokohama. It was necessary for Bishop Harris to proceed to China by the steamer advertised to start from Yokohama for Shanghai in the afternoon of the following day, and it was, therefore, decided to hold the first session of the meeting for the formal organiza-

tion of the mission during the evening of the day Messrs. Davison and Soper arrived.

3. Organization of the Mission.

This meeting convened at eight o'clock P. M. August 8, 1873, in the rented Mission House, No. 60 Bluff, Yokohama. There were present Bishop Harris, in the chair; members of the mission, the Rev. Messrs. Maclay, Davison, Soper, and Correll, together with their wives; visitors, Rev. Drs. Newman and Waugh, Revs. Messrs. Houghton and Spencer, of the Methodist Episcopal Church; Rev. Messrs. Geo. Cochran and D. Macdonald, M.D., of the Canada Methodist Mission in Japan; Mrs. Newman, and Miss Dr. Combs, a member of the Peking Mission of the Woman's Foreign Missionary Society of our Church. The opening service was conducted by Bishop Harris, after which the Rev. John C. Davison was unanimously elected secretary. Brief and touching addresses were then made by the Bishop and all others present, every one most heartily indorsing the action of the Church in commencing the Japan Mission, and expressing their most earnest wishes for its success. Bishop Harris then presented to the mission a programme of work which, in his judgment, it would be well for the mission to adopt for its operations in Japan, and the programme, which proposed that the mission proceed at once to establish stations at Yokohama, Yedo, (Tokio,) Hakodati, and Nagasaki, was unanimously adopted. The meeting then adjourned to meet in the same place, at ten o'clock A. M., the next day. Pursuant to this adjournment, the Bishop, the members of the mission, together with all the visitors, met. Bishop Harris occupied the chair, and, after the opening service, delivered an appropriate address, and

then, assisted by the Rev. Dr. Newman, proceeded to administer the sacrament of the Lord's Supper to all present. This solemn service finished, the Bishop then read the plan of appointments as follows, namely:—

Superintendent, R. S. Maclay, residence, Yokohama; Yokohama, Irvin H. Correll; Yedo, (Tokio,) Julius Soper; Hakodati, Merriman C. Harris; Nagasaki, John C. Davison.

After the reading of the appointments the members of the mission arranged that the first Annual Meeting of the Japan Mission be held in Yokohama, commencing on or about July 1, 1874, and then, with a few moving words from the Bishop, the singing of the doxology by all present, and, finally, the benediction by the Bishop, the meeting for organizing the Japan Mission of the Methodist Episcopal Church adjourned *sine die*. At four P. M. the same day the Pacific mail steamship "New York" bore away Bishop Harris and his traveling companions.

4. The Stations.

Yokohama is an important town and port of trade situated on the western shore of the Gulf of Yedo, eighteen miles south of Yedo, (now called Tokio,) the great capital of the empire. The town in its rise and wonderful development furnishes a striking illustration of the rapidity with which events now move in Japan. When Commodore Perry, with the United States squadron under his command, visited Japan, in 1853–54, Yokohama, as a town or port of trade, had no existence, the site now covered by it being then marked only by a few straggling huts of Japanese fishermen. To-day it contains a population estimated at seventy-five thousand, and is the great center of foreign commerce and exchange in Japan. Yokohama is the terminus for the

English and French steamship lines in the East. It is the only port in Japan where the steamers of the American Pacific Mail Company call, and is one of the most important centers for the steamship lines of Japan. Its proximity to the great roads of Japan makes it an admirable point from which to itinerate through the interior of the country; while its intimate connection by steam and telegraphic communication with all parts of the coast give it unrivaled facilities for conducting correspondence and business with mission stations throughout Japan.

Yedo, or Tokio, as it is now called, was formerly the residence of the Shogans, and one of the two renowned capitals of Japan. Since A. D. 1869 it has been the residence of the Mikado, and sole capital of the empire. The city stands at the northern extremity of the Gulf of Yedo, at the point where the Sumida River pours its waters into the gulf, and contains a population estimated at six hundred thousand. It is the place of residence not only for the Mikado and his court, but also for a vast number of government *employés*, ex-official and literary persons, and others who are in some way connected with the Government. It contains the highest grade of schools and colleges, and is thus the educational as well as the political head of the empire. It possesses a very large native trade with the interior, and, from its prestige as the capital of the empire, its influence upon the country is very great. Fine roads branch out from it in all directions, thus giving it excellent advantages as a center for missionary operations. A railway, eighteen miles in length, connects Tokio and Yokohama, and thus brings the two places into close proximity and intimate relations.

Hakodati is an important town and port of trade

situated on the southern extremity of the island of Yesso. It comprises a population estimated at thirty thousand, and is the only place in Yesso opened to foreigners. The Island of Yesso, on which Hakodati is situated, contains a population estimated at one hundred and thirty-five thousand, of which ten thousand are Ainos. Sappona, the capital of the island, and the seat of an agricultural college, contains six thousand inhabitants. Matsumai, probably the largest town in Yesso, contains, it is said, ten thousand inhabitants. The importance of Hakodati as a center for missionary work is due not only to the circumstance that it is the only port of the island of Yesso open to foreigners, but, also, to the consideration that it supplies the best base from which to conduct evangelical work in the northern portion of the great central island of Japan, called Hondo. It should be noted, also, that at the time of our arrival in Japan no Protestant mission had as yet been commenced on the island of Yesso, and, consequently, that in occupying Hakodati, the Methodist Episcopal Church had the honor of being the first to preach the Gospel to the natives of that region.

Nagasaki, situated on the western coast of the island of Kiushiu, is an important sea-port, and a place of historic interest. The population of Nagasaki is thirty thousand seven hundred and eighty, and it is supposed that the population of the entire island of Kiushiu is about five millions, or a little less than one sixth of the population of the empire. Kiushiu enjoys high prestige among the Japanese. Its name is closely interwoven with the earliest mythological and historical notices of Japan, and amid its beautiful scenery have been placed those early poetical fictions in which the gods, assuming human forms, decided to abide on earth as men. The

people of Kiushiu have from the earliest times supplied a large portion of the ideas and other plastic influences which have molded the character and determined the history of the Japanese. Prominent among the notable clans of Kiushiu, perhaps at the head of them, may be placed the Satsuma people, a clan whose influence in Japan has heretofore been almost irresistible. It seemed to the members of the mission extremely desirable that, at the earliest moment practicable, the gospel message should be placed within the reach of the people of Kiushiu. Fortunately one of its ports (Nagasaki) had been opened to foreigners, and it was decided that our mission should at once commence a station there.

3. First Year of Labor.

The chief work of the members of the Japan Mission during its first year was the study of the Japanese language, in which gratifying progress was made. The following outline will indicate the movements and other work of the members of the mission during the year. August 31, 1873, the Rev. John C. Davison, accompanied by Mrs. Davison, arrived safely in Nagasaki, where for a short time they found a comfortable home in the hospitable family of the Rev. Henry Stout, a worthy missionary of the American Reformed Church, who, together with his excellent wife, had already spent some years in Nagasaki, and now extended a most cordial welcome to the new missionaries. Immediately after reaching Nagasaki Mr. Davison learned that a most eligible house, situated on Lot No. 6, Oura Hill, was offered for sale, and, after due consultation with the Mission, he was authorized to purchase it, which he accordingly did, and September 19, 1873, the property was duly transferred, in the British Consulate of Nagasaki,

to the Missionary Society of the Methodist Episcopal Church, U. S. A. A few days after this Mr. and Mrs. Davison removed to the new premises, abundantly grateful to God, who in such a remarkable manner had prospered their way, and provided for them a suitable home in a strange land.

September 9, 1873, Rev. Julius Soper, accompanied by Mrs. Soper, arrived in Yedo, (Tokio,) and took rooms in the Yedo Hotel, No. 17 Tsukiji, the Foreign Concession, where they remained till October 20, 1873, when they removed to a small house in Tsukiji, which he had succeeded in renting. November 2, 1873, he organized a Sunday-school class, composed of three members; "and from that time on," writes Mr. Soper in 1878, "with the exception of one or two Sundays, we were never without some persons to whom to give instruction in English or Japanese."

The Rev. Merriman C. Harris, accompanied by Mrs. Harris, arrived in Yokohama from San Fracisco, December 14, 1873, and, after completing the necessary preparations, started by steamer January 24, 1874, for Hakodati, where, after a passage of forty-eight hours, they arrived January 26, 1874, and were very cordially received by the small foreign community of the place. Immediately after his arrival in Hakodati Mr. Harris rented rooms in a hotel as a temporary home for his family, and occupied them for a brief period, until he succeeded in renting a native house, into which he removed his family. Having taken possession of their new home, Mr. and Mrs. Harris at once organized a daily Bible-class for instruction in both the English and the Japanese language. They found this exercise very interesting and fruitful in good results.

In Yokohama the two resident members of the mis-

sion, Rev. R. S. Maclay and Rev. I. H. Correll, together with their families, occupied rented houses, and, like the other members of the mission, diligently sought to acquire the Japanese language, at the same time seeking to present the truths of the Gospel to all with whom they came in contact.

October 19, 1873, Mr. Correll organized a Bible-class composed of six members.

April 20, 1874, Dr. Maclay started by steamer from Yokohama for Hakodati, where he arrived safely, and spent two days. On the 25th, accompanied by Mr. Harris, he proceeded in the steamer to Neegata, an important town opened to foreign residence and trade on the west coast of Japan, where they landed April 26, and were most kindly entertained during the time of their visit by Edward J. Moss, Esq., English teacher of the Government school in Neegata. Rejoining the steamer from which they had landed, they left Neegata, reaching Hakodati May 3, where Mr. Harris resumed the work of his station, and from which place Dr. Maclay proceeded, May 5, on his return to Yokohama, arriving safely May 8.

Shortly after the termination of this trip an excellent opportunity offered for visiting Kioto, the ancient capital of Japan, and as yet not opened to foreign residence and trade; and, May 19, Dr. Maclay and Rev. I. H. Correll visited that celebrated city, remaining in it five days, calling, also, on the way, at Kobe and Osaka, and returning to Yokohama June 4. The information gathered during these trips convinced the members of the mission that there existed among all classes of the Japanese a desire to hear the Gospel; and that the immediate and urgent demands of the work of Christian missions in Japan were far beyond the

ability of the missions then operating in the Empire to meet.

June 10 Mr. Soper, on behalf of our Missionary Society, purchased two lots in Yedo, (Tokio,) situated in Tsukiji—a portion of the city set apart for foreign residents, and designated the Foreign Concession. The lots are finely situated, fronting on and commanding a beautiful view of the harbor and bay.

Constant studies and activities of the kind we have sketched engrossed our missionaries for the twelve-month, and it was with no small interest that they viewed the approaching assembling of the first Annual Meeting.

6. First Annual Meeting and Second Year of the Mission.

This meeting assembled at Yokohama, June 27, 1874, in the Mission House, No. 60 Bluff; and as the movements of the steamer made it necessary for Mr. and Mrs. Harris to start the next day on their return to Hakodati, the business of the Annual Meeting was finished in one day. All the members of the mission were present, and encouraging reports were received from all the stations of the mission. Among the subjects which engaged the attention of the meeting were, an appeal for more missionaries; the assignment to the different members of the mission of certain literary work, with a view to procuring, as soon as possible, Japanese translations of our Discipline, Catechism, Hymns, etc.; and an arrangement by which Dr. Maclay was authorized to co-operate with the Committee appointed to translate the Scriptures into the Japanese language.

The second year in the history of the Japan Mission,

upon which we now enter, is characterized, on the part of the members, by continued diligence in the study of the Japanese language, and the instruction of Bible-classes; by their commencement of public preaching, their initiation of chapel work, their first baptisms of converts, and their first efforts in translation. Another characteristic of the year is the commencement of missionary work in Japan by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. During this year, also, the Rev. John Ing, formerly connected with the mission of our Church in Kiukiang, China, commenced to labor in Hirosaki, Japan. We now proceed to notice the principal events of the year in their chronological order.

The first chapel occupied by the mission in Yokohama was rented by Mr. Correll, through his teacher, August 11, 1874, in the native portion of the town, and was first opened for public preaching on the 16th, on which occasion the audience-room was filled with attentive hearers, to whom Mr. Correll spoke in Japanese from Matt. i, 18–25. Mr. Soper writes: "July 5, 1874. For the first time stood up and attempted to preach in Japanese. September 6. Commenced conducting our Sunday service entirely in Japanese—the singing, praying, and preaching—the congregations ranging from four to twenty."

The first converts in the mission were baptized in Yokohama, October 4, 1874, by Mr. Correll, in his own house, No. 217 Bluff. Besides the members of the mission in Yokohama, there were present Professor Parson, of the Imperial College in Tokio, and his lady, and Rev. L. W. Pilcher, of our Peking mission, China, then *en route* from China to the United States. The converts were Mr. and Mrs. Kichi.

October 28, 1874, Miss Dora E. Schoonmaker, of the Woman's Foreign Missionary Society, arrived in Yokohama, and on Nov. 6 proceeded to Tokio to commence work under the auspices of her society. Dec. 18 Mr. and Mrs. Ing began work in Hirosaki. The first baptisms in connection with the mission in Tokio were administered by Mr. Soper, January 3, 1875, when Mr. and Mrs. Tsuda were baptized and received into the Church. On this occasion, also, Mr. Soper, for the first time, administered in the Japanese language the sacrament of the Lord's Supper. The first purchase of land in Yokohama for the use of the mission was made on January 14, 1875, when lot No. 222, situated on what is known as the Western Bluff, was obtained at private sale on January 17. Mr. Soper, in Tokio, commenced holding Sunday services outside of the Foreign Concession, in a portion of the city called Kanda. The services were held in the private residence of Mr. Furukawa, a gentleman who had become interested in Christianity. The mission in Yokohama obtained its first and only church edifice within the Concession by purchasing, March 29, from the Rev. J. Goble, of Yokohama, a partly completed building which he had erected for public religious services. Mr. Correll, during the spring of the same year, published in Japanese, a small tract on the "Love of God." In Tokio, Mr. Soper, May 9, commenced holding Sunday afternoon services in a portion of the city called Azabu, at the residence of Mr. Tsuda. The building in Yokohama, purchased from the Rev. Mr. Goble, having been finished, was opened for public worship on June 20, Mr. Correll preaching a discourse suitable to the occasion from Mark xi, 17, and reading a translation of our form of the ritual for the dedication of a church. June 23, Dr. Maclay removed his

family into the new Mission House built on Bluff lot No. 222, Yokohama.

Miss Schoonmaker kindly furnishes the following notices of the work in Tokio, conducted under the auspices of the Woman's Foreign Missionary Society of our Church, during the period now under consideration: "Two weeks after our arrival (Nov. 6, 1874) in Tokio, began a day-school out in the native city, three miles from the Foreign Concession, with eight or ten pupils. During the year that followed no less than five removals from house to house were necessary, the school being no sooner fairly under way in one place than, on some pretext or other, it would again be sent adrift; for none of the natives who had rooms to let were sufficiently anxious for the money to risk losing caste among their neighbors by a too long or warm patronage of a Christian school. In spite of obstacles, however, numbers and interest increased, and the school continued. During the last four months of this first year a Bible-class in connection with the school was held on Sabbath mornings, at which the attendance was tolerably good; before the close of the year three of the pupils were accepted as candidates for baptism.

"The school, however, had not been carried on many months, according to the plan indicated, before it became evident, that in order to accomplish its real aim—the thorough religious instruction of such women and girls as it could reach—it must be established on a more sure foundation. Search was accordingly made for a building wherein to conduct a boarding-school; but priests and temples were numerous, and it was no easy matter to obtain a place wherein to open a school whose avowed object was the teaching of Christianity. However, after many disappointments, and a most wearisome

delay, the love of 'filthy lucre' was found to be stronger in the mind of one old priest than were his conscientious (?) scruples; and he was prevailed upon to rent a portion of his gloomy old den, while he occupied the remainder of the building with his idol and its paraphernalia—circumstances not very favorable to the establishment of a Christian school, but it was the best that could be done. So a part of this old temple, wherein for at least a quarter of a century only idols had been worshiped, was rented and fitted up as a place in which to establish a Christian home and school. The school began Nov. 3, 1875, with five boarders and twelve day pupils; and during a period of one year and two months the school went forward in spite of all adverse influences and opposing circumstances. God blessed the school, and caused it to grow in numbers and interest."

During the period under review the work of the mission was vigorously carried forward at Hakodati by Mr. and Mrs. Harris. A daily Bible-class, with more formal services every Sunday, was conducted with very encouraging results. During the autumn of 1874 Mr. Harris, on behalf of the Missionary Society, received from the Japanese Government the donation of an eligibly situated plat of land, subject only to the annual payment of the ground tax due the Government, and erected upon it a substantial mission house; thus diminishing his risk from exposure to the sweeping fires of such frequent occurrence in Hakodati, and providing a comfortable home for his family.

In Nagasaki Mr. and Mrs. Davison were confronted by difficulties greater than those existing in the other stations of the mission in Japan. The traditional hatred and terror occasioned by the scenes of the bloody civil war in Japan, with which, more than two hundred and

fifty years ago the name of Christianity had been associated, are still powerful in the minds of the Japanese in Nagasaki and its vicinity. These feelings with regard to Christianity, exist, indeed, with varying degrees of strength, throughout Japan; but the climax is reached in Kiushiu, and especially in Nagasaki and its vicinity, where were enacted some of the most terrible and revolting scenes of that tragedy of battle and blood. Notwithstanding these difficulties, Mr. and Mrs. Davison devoted themselves to the prosecution of their missionary work with praiseworthy zeal and perseverance. Through the exercises of a daily Bible-class, and more formal services on the Sabbath, they faithfully endeavored to sow the seed of the kingdom; and it was their privilege to receive requests for Christian baptism from two persons under their instruction.

In Hirosaki Mr. and Mrs. Ing were untiring in their efforts to promote the interests of the large Japanese school in which they had been engaged as teachers, and they were cheered not only by the steady growth of the school, but also by the gradual diffusion of Christian knowledge among the pupils, chiefly through the judicious labors of Mr. Y. Honda.

"June 5, 1875," writes Mrs. Ing, "fourteen young men, all students except one, were baptized by Mr. Ing in our dwelling. Eight other young men were desirous of receiving baptism at the same time, and were present; but out of deference to the wishes of their parents, and for other good reasons, had consented to wait for a time. In the afternoon we enjoyed a communion service, at which eighteen partook of the emblems of the sufferings and death of our blessed Saviour. At these services the Holy Spirit seemed to be especially present; indeed, during the half year of our resi-

dence here we had seemed to be in the midst of a quiet revival, such as we had sometimes enjoyed in our old homes; and we no longer felt we were strangers in a strange land, but had found a home again among those who, in truth and in name, belonged to the great family of Christ's disciples."

7. Third Year of the Mission.

The second Annual Meeting of the Japan Mission was held in Yokohama June 30–July 5, 1875, the exercises being conducted in the Bluff Church, recently opened by the mission for public religious services. All the members of the mission were present, and in good health. The annual sermon was preached in English by the Rev. George Cochran, of the Canada Methodist Mission in Japan. J. C. Davison was re-elected secretary.

The reports from all the stations of the mission were satisfactory and cheering. Among the more prominent matters that engaged the attention of the meeting were the preparation of estimates for the expenses of the Japan Mission during 1876; the more formal organization of the work under our care in accordance with our order of Church government; the introduction of quarterly meetings and Quarterly Conferences in each of our stations; a renewed appeal to the Missionary Society for a re-enforcement of missionaries; and the report, offered by Dr. Maclay, giving an account of his co-operation during the year with the committee engaged in the translation of the sacred Scriptures into the Japanese language. Four adults were reported baptized during the year, five members of the Church in full connection, and twelve probationers. Mr. and Mrs. Ing, of Hirosaki, not having as yet become members of the Japan

Mission, and being fully occupied with their duties in the school with which they were connected, at a distance of four hundred miles from Yokohama, were not present at the Annual Meeting. Mr. Ing, however, had transmitted very interesting information concerning his work in Hirosaki, and the members of the mission expressed hearty sympathy with efforts put forth by Mr. and Mrs. Ing for the instruction of the Japanese. The entire exercises of this Annual Meeting were intensely interesting; the discussions on the subjects that came before the members were earnest and thorough; and all felt that the meeting had given fresh interest and impulse to the work. It was decided that the third Annual Meeting be held in Yokohama, commencing July 1, 1876, and, with good hope and courage, the members of the mission separated for another year's toil.

The year was marked by the commencement of public day-schools, the formal organization of Church classes, the introduction of quarterly meetings, love-feasts, and Quarterly Conferences, the erection of suitable dwelling-houses for the members of the mission resident in Yokohama and Tokio, the erection of an excellent chapel in Nagasaki, and other matters indicating the steady and healthy growth of the mission.

At the Annual Meeting of the mission, the work of the mission in Yokohama had been divided into two circuits, named respectively, "Tenando" Circuit, in charge of which Mr. Correll was placed; and "Furocho" Circuit, in charge of which Dr. Maclay was placed. The first joint Quarterly Conference for these two circuits was held in Yokohama September 4, 1875. In Nagasaki Mr. Davison concluded, September 4, a contract for the erection of a mission chapel in a portion of the city called Desima, on the site of the old Dutch factory; an eligible lot

received without cost from the Japanese Government, (subject only to the annual payment of the ground rent due the Government;) and it was his privilege, January 30, 1876, to open the building for public religious services, the Rev. Henry Stout, of the Mission of the American Reformed Church in Nagasaki, preaching the sermon on the occasion. In Tokio Mr. Soper reports, September 16, 1875, the organization of his first class of inquirers in a portion of the city called Kanda, the class comprising five persons.

"October 2, 1875," writes Mr. Soper, "we held our first Quarterly Conference in Tokio. Present, Dr. R S. Maclay and wife, Rev. Julius Soper and wife, Miss Schoonmaker, and two Japanese—Messrs. Tsuda and Furukawa. Next day we held our first love-feast, about twenty-five persons being present."

Mr. Soper's second class in Tokio was organized October 12, 1875, in a portion of the city called Azabu, and comprised four persons, two being members of the Church, and two probationers. On the same day he commenced giving Bible instruction once a week to the young men of Mr. Tsuda's agricultural school, an exercise which he continued for more than a year. October 27 Mr. Soper removed his family into the new mission house, then just completed on lot No. 10, Tsukiji, Tokio. In Yokohama the work of the mission steadily advanced. Mr. Correll, October 4, organized his first class at Tenando Church, comprising five persons — three members, two probationers. Dr. Maclay, November 6, organized his first class at Furocho Chapel, comprising five persons, one only being a member of the Church, the others probationers.

The year 1876 opened auspiciously. Mr. Correll, January 6, took possession of the new mission house,

then just completed on a portion of Bluff Lot No. 222, Yokohama, while, as we have already stated, Mr. Davison, January 30, enjoyed the privilege of opening in Nagasaki the beautiful church edifice, the construction of which he had supervised so efficiently. April 9, four of the pupils in Miss Schoonmaker's school were baptized and received into the Church by Mr. Soper. Concerning her work in Tokio at that time Miss Schoonmaker writes: "The attendance upon the Sabbath services held in the house was good, and a number who were withheld from a public profession of their faith through fear of the opposition of their unbelieving friends, manifested a deep interest in the Bible, and a desire to lead a true life."

April 16 Mr. Davison, after more than two years of faithful labor, had the privilege of baptizing his first approved candidates in Nagasaki—Mr. Asuga Kenjiro, together with his wife and two children. The entire mission heartily sympathized with Mr. and Mrs. Davison in the joy inspired by this cheering event.

June 7 Mr. Soper, in Tokio, opened another place for preaching near Shiba, a place of note in the city. He also published about this time his translation of the Catechism of the Methodist Episcopal Church.

In Hakodati Mr. and Mrs. Harris, during the period of time now under review, carried forward the work of the mission with unflagging zeal. The exercises of the daily Bible-class were conducted with undiminished interest and increasing indications of encouragement. The attendance on the Sunday services had become, on the part of at least a few persons, quite uniform and devout. Three teachers connected with the Government school in Hakodati were constant in their attendance at these services. Mrs. Harris was indefatigable

in her efforts to reach and instruct the women of Hakodati, and Mr. Harris, in addition to his more immediate duties in Hakodati, was actively engaged in initiating plans for introducing the Gospel into Sappora, Matsumai, Awomori, and other places in Northern Japan. Such labors could scarcely fail of success; and during the year it was the high privilege of Mr. Harris to administer the ordinance of baptism to two approved candidates, members of his Bible-class, whom he and Mrs. Harris had, by their faithful instruction, brought to accept Jesus Christ as their Saviour.

In Hirosaki Mr. and Mrs. Ing continued their faithful labors, and Mr. Ing, October 3, 1875, baptized eight more of the students in the school. Immediately after receiving baptism these eight converts, together with the fourteen previously baptized by Mr. Ing, proceeded, in accordance with arrangements previously made, to form themselves into a native Church, to be connected with what is called the "Church of Christ in Japan," having Church organizations in Yokohama and Tokio. April 2, 1876, two more of the students in the Hirosaki school were baptized by Mr. Ing.

8. Fourth Year of the Mission.

The third Annual Meeting of the Japan Mission was held in the Bluff Church, Yokohama, June 30–July 5, 1876. All the members, excepting Mrs. Harris, of Hakodati, were present. Their distance and the pressing character of their duties in Hirosaki, deprived Mr. and Mrs. Ing, also, of the pleasure of attending the meeting. The annual sermon in Japanese was preached by Dr. Maclay. J. C. Davison was re-elected secretary. It was decided to use, as far as possible, the Japanese language in all the exercises of the Annual

Meeting. For the first time the pleasure was enjoyed of welcoming as attendants at the meeting some of the members of our Church in America, (seven in number,) who expressed a desire to share, whenever practicable, in the deliberations of the meeting. The reception of these brethren was an occasion of great joy to the missionaries. Their presence added fresh interest to the proceedings, and both on the platform of the anniversary exercises, and in the discussions of the joint sessions, they acquitted themselves creditably. The presence and address of the Rev. B. F. Edgell, a member of the mission in Foochow, China, then making a brief visit to Japan, hoping for benefit to his wife's health, contributed much to the interest of the occasion. The members of the mission would gladly have tried to persuade Mr. and Mrs. Edgell to remain in Japan, but the sinking health of the invalid indicated that, perhaps, such was not the will of God. Among the subjects that received the attention of the meeting may be named the preparation of estimates for the expenses of the mission during the year 1877; the arrangement of a course of study for the native helpers; the appointment of Mr. Davison as a committee on the preparation of a Hymnal in Japanese; a plan for revising and preparing for the press portions of the book of Discipline; the sale of one of the lots in Tokio to the Woman's Foreign Missionary Society; and the purchase, with the proceeds of the sale, of Bluff Lot, No. 221, in Yokohama; Dr. Maclay's report of his co-operation with the committee engaged in translating the sacred Scriptures into the Japanese language; a request to the Bishop in charge to transfer the Rev. John Ing to the Japan Mission; and a continuation of the appeal for additional missionaries. The statistics indicated 35 adult baptisms during the year, 43 mem-

bers, 30 probationers, and 7 baptized children. It was voted to hold the next Annual Meeting in Tokio.

The more prominent events that transpired during this year were: the building of a handsome mission chapel in Tokio; the visit of Bishop Marvin, of the Methodist Episcopal Church, South; the erection of a Home in Tokio by the Woman's Foreign Missionary Society; the commencement of mission out-stations; the transfer of the Rev. John Ing to the Japan Mission; the preparation, by the Rev. John C. Davison, of Nagasaki, of a Japanese Hymnal for the service of the mission; the initiation of a course of study for our native helpers, with an examination to be held at the Annual Meeting; the building of a school-house, together with the removal to a new site of the Bluff Church, Yokohama; and the recommendation, for admission on trial into Annual Conferences in the United States, of ten native helpers connected with the mission.

July 30, 1876, Mr. Ing baptized two more students and the wife of the native preacher in Hirosaki. Aug. 8, Mr. Correll, having received a passport from the Japanese Government, made a tour through a portion of the interior of Japan, visiting the following cities, namely: Namadzu, population, 30,000; Shidzoka, 40,000; Yamanashi, 35,000; and Hachoji, 25,000; and returned on the 23d of the month to Yokohama. Miss Schoonmaker accompanied him as far as Fujiyama, the great mountain of Japan, to the summit of which they both ascended. Sept. 5 Mr. Soper organized a class in a portion of the city called Shiba, making his third class in Tokio. Sept. 20 Miss Olive Whiting arrived in Tokio, to assist Miss Schoonmaker in the work of the Woman's Foreign Missionary Society. "She began," writes Miss Schoonmaker, "mission work in connection

with the school, and with such perseverance and energy pushed forward that work as to give to the school a new and powerful impulse for good. But the existence of the school in that locality was dependent upon the caprice of one or two jealous priests, who could at any time set it adrift; besides, the house was far too small for the increasing work, and the situation was unhealthy. These considerations, with others, led us to the conclusion that it would be best to secure a permanent location within the Foreign Concession, and erect a school-building. The lot was purchased in July, and the building begun in the latter part of August, 1876."

Hachoji, one of the places visited by Mr. Correll in his tour, is an important mart of trade, about twenty-eight miles north-west from Yokohama. Being within what was called the treaty limits, the place can be visited by foreigners without a passport; and hence Mr. Correl, during the autumn of 1876, went twice to the town, hoping thus to prepare the way for the introduction of the Gospel there, and the result of these efforts was highly encouraging. Bishop Peck, in whose charge the mission has been from the beginning, wrote to the mission, Nov. 10, 1876, giving official announcement of the transfer of the Rev. John Ing to the Japan Mission. Bishop E. M. Marvin, and his traveling companion, the Rev. E. K. Hendrix, of the Methodist Episcopal Church, South, arrived on Nov. 30, in Yokohama, from San Francisco, and were most cordially welcomed by the members of the mission resident in Yokohama and Tokio. The Bishop and Mr. Hendrix evinced, in many ways, a sincere interest in our work, rejoicing in all the indications of prosperity with which it had pleased God to crown the labors of the mission, and praying for the rapid spread of the truth in Japan. They remained till

December 6, the time for the departure of the Japanese steamer for Shanghai, China, making on the way a pleasant call on Mr. and Mrs. Davison, at Nagasaki. The native Christians at Hirosaki decided, Dec. 20, to apply for admission into the Methodist Episcopal Church, and subsequently presented a written statement of their desire to Mr. Ing, when they were duly received into the Church, on Dec. 23. Misses Schoonmaker and Whiting transferred their school to the new and commodious premises just completed on lot No. 10, Tsukiji, Tokio.

January 28, 1877, the Rev. Julius Soper had the pleasure of opening, for public religious services, the neat and eligibly situated chapel which he had just completed on a portion of the lot owned in Tokio by the Missionary Society. The seating capacity of the building is about one hundred and fifty; cost, about $1,600. Sermons suitable to the occasion were preached in Japanese—in the forenoon, by Dr. Maclay, in the afternoon, by Mr. Correll, and in the evening, by Rev. David Thompson, of the Tokio Mission of the American Presbyterian Church. The congregations, throughout the entire day, were large and attentive, and all seemed to feel that a brighter day had begun to dawn upon Japan.

The mission at Yokohama, in accordance with an arrangement approved by the General Missionary Committee at its Annual Meeting held in New York, November, 1876, had come into possession of Bluff Lot No. 221, immediately adjoining the premises already owned in Yokohama by our Missionary Society; and with a view to reducing the expense for payment of annual ground rent, and at the same time diminish the risk to the property of the Society from exposure to fires, the mission, acting on a plan approved by the Board of Managers,

decided to sell the lot on which the Bluff Church stood; to remove the church building to the lot just purchased; and, if possible, to provide, also, on a portion of the new lot, for the erection of a small building for the accommodation of the flourishing day-school which had grown up under the care of Mr. and Mrs. Correll. Attention to these important interests necessarily occupied a large portion of Mr. Correll's time during the early months of 1877; still none of his regular missionary work was interrupted, and, April 3–7, he again visited Hachoji, where the good seed sown during his former visits to the place had already begun to spring up. April 23, 1877, Mr. Correll opened the school-building he had built on the new lot, and the day-school under his care rapidly increased in the number of its pupils, until there were sixty names on its roll. In April Mr. Ing baptized three young men in Hirosaki, one of them being in the Medical College, one a student in the Normal School, and the other, a student in the school taught by Mr. Ing in that place.

June 3, 1877, Mr. Correll, in Yokohama, had the pleasure of re-opening the Bluff Church, after its removal to the new situation. Appropriate discourses in Japanese were delivered during the day—in the forenoon, by Dr. Maclay; in the afternoon, by Mr. Soper; and in the evening by the Rev. James H. Ballagh, of the American Reformed Church Mission in Yokohama. The attendance on the part of the Japanese was highly gratifying; and a goodly number of the foreign missionaries and other friends in Yokohama were present on the occasion. The building will seat over three hundred persons, presents a tasteful appearance, occupies a fine position, and supplies a most urgent need of the mission in Yokohama. The entire cost of removing the

building was a little over three hundred dollars. June 5–16 Dr. Maclay visited Nishiwo, a town situated in the Aichi Ken, about two hundred miles in a south-westerly direction from Yokohama, where Mr. Ohara, one of our native members, had been instructing a class of inquirers for nearly six months. Five of the inquirers were baptized and received into the Church; a Church-class, comprising the baptized members and five probationers, was organized; a chapel was rented, and placed in charge of Mr. Ohara; and all the necessary preliminary arrangements were made for constituting the place an out-station of the mission. "June 23, 1877," Mrs. Ing writes, "in the midst of hurried preparations for departure from their houses to join the army, in response to the earnest call of the Government, the Church members found time to come together for the solemn services of baptism and the Lord's Supper. Three received baptism, two being students; the third, the honored and beloved president of the school. Twenty-four communicants then testified their love to Christ at his table. Nine members of the Church, with many others, left us the next day for the capital."

9. Fifth Year of the Mission.

The fourth Annual Meeting of the Japan Mission was held in Tokio, July 10–16, 1877, the exercises being conducted in the mission-chapel built by Mr. Soper during the present mission year. All the members of the mission were present, with the exception of Mrs. Harris, absent on a brief visit to the United States; and Mr. and Mrs. Ing, detained by the urgency of their duties in Hirosaki. The annual sermon was preached in Japanese, by Mr. Davison. Mr. Davison and Mr. Kudo Tomonari were elected secretaries. At the Bible

anniversary, Dr. L. H. Gulick, agent for Japan of the American Bible Society, was present, and delivered an excellent address, interpreted by Mr. Harris, a copy of which, in Japanese, was immediately requested by a native gentleman in the audience, for publication in one of the Tokio newspapers. The native helpers of the mission passed very satisfactory examinations on the course of study prescribed for them; and in all the joint sessions of the Annual Meeting for the transaction of business, co-operated most cordially with the members of the mission. The following native helpers, after being carefully examined, were duly recommended for admission on trial in Annual Conferences of the Methodist Episcopal Church in the United States, namely: Kumiori Sayehashi, Onuki Bunshichi, and Ohara Yekichi, to the Baltimore Annual Conference; Asuga Kenjiro, to the Newark Annual Conference; and Kudo Tomorari, to the Philadelphia Annual Conference. It was also arranged that the following helpers, after due examination by the Quarterly Conferences with which they were connected, should also be recommended, namely: Kekuchi Takuhei, to the Newark Annual Conference; Abbe Kenro, to the Philadelphia Annual Conference; and Kosugi Riyohi and Aibara Yeiken, to the Baltimore Annual Conference.

Mr. Davison presented to the meeting a collection of fifty-three hymns and four doxologies, which, in accordance with the request of the last Annual Meeting, he had prepared for publication. "More than thirty of these hymns," writes Mr. Davison, "had never been translated before [into Japanese]; while more than half the rest were translated by us anew, and are quite different from the former translations by other parties, though with what success it is not for me to say. The

others are mostly original hymns written by natives, and some by foreigners; all of which, however, appear slightly altered in our edition." Mr. Davison, as an experiment, appended seven pieces of music to his collection of hymns, the music comprising some of the tunes to be used in the hymn book. The book prepared by Mr. Davison contains many well-known hymns, beginning as follows: "A charge to keep I have;" "Am I a soldier of the cross;" "Children of the heavenly King;" "Jesus, lover of my soul;" "O, how happy are they;" "Pass me not, O gentle Saviour;" and others of a similar character. The members of the mission were highly pleased with the translations, and an edition of five hundred copies was authorized. A much larger edition would have been ordered if there had been funds for the purpose.

Another feature of this Annual Meeting was the joint conference held, during the afternoon of July 13, 1878, with the members of the Canada Methodist Mission, then conducting their Annual Meeting in Tokio, and the members of our mission. The meeting was convened in Mr. Soper's residence, and was attended by nearly all the members of each mission. The Rev. George Cochran, superintendent of the Canada Methodist Mission, was called to the chair, and the Rev. J. C. Davison, of our mission, was appointed secretary. The two topics presented for consideration at this conference were, a proposal for the joint preparation of a hymn book, which could be accepted and used by both missions, and the consideration of a plan by which the translations of our respective books of Discipline might, as far as practicable, conform to each other. With regard to the first subject, the opinion prevailed that, at least for the present, we could all accept and use the

hymns prepared by Mr. Davison; and that hereafter the Hymn Book Committee of the Canada Methodist mission would co-operate with Mr. Davison, of our mission, in the translation of other hymns, to be added to the present collection. With regard to the second subject introduced, it was cordially assented to by all, that while, in places where the texts of our respective books of Discipline differ, each mission is bound to follow in translation the text of its own book, in all places where the texts agree we should endeavor to obtain a uniform version in Japanese; and that, throughout the work, by adopting the same style of translation, and, as far as practicable, the same ecclesiastical terminology, we should seek to show the essential agreement of the Churches we represent, in matters of doctrine and church polity. The entire spirit of the conference was earnest, courteous, and Christian; the presence of the Holy Spirit refreshed and united all hearts; and the conference, both in its immediate and ultimate results, cannot fail to promote the cause of Christian missions in Japan. The missionaries of the Evangelical Association—the Rev. F. Krecker, M.D., and the Rev. Adolph Halmhuber—then residing in Yokohama, were invited to the conference, but sickness prevented them from attending. Dr. Krecker, however, in his letter to the committee of invitation, expressed most cordially his full sympathy with the object of the conference. Thus the Methodisms of Japan are substantially a unit.

The subject of Christian education in Japan engaged the serious attention of the fourth Annual Meeting. In the spring of 1876 the mission had forwarded to the Missionary Society an earnest appeal on this subject, recommending the immediate establishment at Yokohama of a Mission Training School. The Board of

Managers, in response to that appeal, recognized the importance of the proposed school, but, in view of the financial pressure in the United States, was unable to advance the necessary funds, and, therefore, declined to authorize the initiation of the enterprise. Fifteen months had passed since the failure of this appeal, and, the conviction of the importance of the proposed school steadily growing stronger, a resolution was adopted by the Annual Meeting urging upon the Board of Managers the importance of responding at once, and favorably, to this loud call.

The reports presented to this Annual Meeting with regard to the state of the work of the mission at all the stations were very encouraging. The members of the mission had been permitted to prosecute their labors during the year without serious interruption from sickness, or any other cause; the Japanese, with greater courage and in larger numbers than ever before, had listened to the public preaching of the missionaries, or gathered in Bible-classes to receive daily instruction in the word of God; the day-schools under the care of the mission had been very prosperous; the number of Church members in full connection had increased to ninety-nine; the openings for Christian work had never before been so important and inviting; the prospect for early fruit-gathering had never been so cheering; and now, at the close of the fifth Annual Meeting, the members of the mission separated, and, in humble dependence on the promised presence and blessing of the Master, started once more for their respective fields of labor. It was decided to hold the next Annual Meeting of the mission in Yokohama, during the early part of July, 1878.

10. Sixth Year of the Mission.

The sixth year of the Japan Mission opened amid scenes of rejoicing in Japan. The formidable rebellion in Satsuma, directed by Saigo, Kirino, Murata, and other warriors of high repute, had just been crushed; peace once more reigned throughout the empire; and all classes of society, relieved from the terrible scourge of civil war, were uniting in public demonstrations of joy. There were, indeed, substantial grounds for rejoicing. The people of Japan had narrowly escaped a great disaster. The Satsuma rebellion, in the southern portion of Japan, which, during the closing part of 1876 and the former half of 1877 had depressed business, suspended commerce, devastated the fairest portion of the country, and haughtily challenged the existing Government to the bloody arbitrament of the sword, was one of the most formidable dangers that had ever confronted the civil authorities of Japan. Under such circumstances, the complete triumph of the Government, bringing in its wake the cessation of hostilities, the revival of business and trade, and the assured continuance of the Government in the career of progress and reform upon which it had entered, was hailed with joy by the great body of the people of Japan. The causes which produced the Satsuma rebellion have, perhaps, not yet been fully made public. Dissatisfaction of the former nobility and gentry with the arrangements made by the Government in regard to their pensions, and the failure of the Government to respond to the demand of the people for a representative Parliament—together with personal jealousies and rivalries among the highest officers of the realm, have been assigned as the causes of this fratricidal struggle, in which the resources

of the country, to the extent of fifty millions of dollars, and the lives of probably fifty thousand Japanese, were sacrificed.

During September and October, 1877, the cholera visited Japan, and, notwithstanding the prompt and judicious measures adopted by the Government to arrest its progress, the disease raged with considerable violence in Yokohama, Tokio, Osaka, and many other places. In Yokohama the public work of the mission was suspended during the time the cholera prevailed. At the other stations of the mission, where the disease was less violent, the labors of the missionaries were not interrupted. We record with gratitude the merciful preservation of all the members of our mission from "the pestilence that walketh in darkness, and the destruction that wasteth at noonday."

Mr. Harris, in September, 1877, baptized fifteen of the students connected with the agricultural college of Sappora, capital of the island of Yesso. This institution was founded, August, 1876, by the Government of Japan. Its faculty comprises three foreign and five Japanese professors. Present number of students, sixty-two. The young men baptized by Mr. Harris had been carefully instructed in Christian doctrines by the foreign Professors connected with the college, to whom high praise is due for their judicious and persevering efforts to impart to the young men under their care a knowledge of the great salvation provided for the human race by our Lord Jesus Christ. W. S. Clark, LL.D., one of the Professors in this institution, and previously President of the Massachusetts Agricultural College, U. S. A., was very active in this good work; and since Dr. Clark's return to the United States Professor Wheeler has been untiring in his efforts to promote the Christian training

of the young men under his care. "These young men," writes Mr. Harris, "seem to be very earnest. They write me that during their intervals of leisure they teach the Bible to the children outside the school. They conduct a weekly prayer-meeting, and I think all of them pray in public. On Sabbath they meet for worship and the study of the Bible. Professor Wheeler gives them a lesson in the Scriptures at that time. These young men are of good families, and will, doubtless, be valuable to the young Church of Japan."

October 3, 1877, Bishop I. W. Wiley and family, accompanied by the Rev. H. H. Lowry and family, of our Peking Mission, and the Rev. W. G. Benton, of our mission in Kiukiang, China, arrived in Yokohama from San Francisco, in the Pacific Mail Steamship Company's steamer "City of Peking," and, after spending the night with the families of the mission in Yokohama, proceeded at four P. M. next day in the Mitsu Bishi Steamship Company's steamer "Tokio Maru," on their way to China, it being the Bishop's plan to visit first the missions in China, and then, on his return, spend February, 1878, in Japan, visiting the stations of our missions in that country.

October 4, Kudo Tomonari, one of Mr. Correll's helpers, started from Yokohama to take charge of an out-station of our mission in Hachoji, Kanagawa Ken, which Mr. Correll had commenced in that place.

October 23, Mr. Correll, having procured a passport, started on a tour through what is known as the Shinshu country. Among many other places he visited an important town called Matsumoto, where he remained ten days, and had excellent opportunities for privately preaching the Gospel both in Matsumoto and in the smaller towns near to it. The people described

themselves to Mr. Correll as being a people without any religion. A few years ago they had destroyed their idols, pulled down their temples, and, removing all traces of their former (Buddhistic) faith, had determined to live without any system of religion. The result of the experiment, however, was not satisfactory; they felt the necessity of a faith in a higher power; and, recognizing in the doctrines Mr. Correll preached something that responded to the profounder wants of their nature, they expressed an earnest desire to receive Christian instruction. About three hundred persons, representing nearly every class of society, voluntarily gave their names to Mr. Correll as candidates for Christian baptism. November 14 Mr Correll returned to Yokohama, and at once began to arrange for sending a native helper to instruct these eager inquirers.

November 8, the Rev. W. C. Davisson and wife arrived in Yokohama from San Francisco to join the Japan Mission, being the first re-enforcement of the mission from the United States by the Parent Board. Mr. and Mrs. Davisson remained in Yokohama till November 20, when they departed by steamer for Hakodati, accompanied by Mr. Harris, of that place, who had visited Yokohama on business connected with his church-building enterprise, and was at that time returning to his station. He commenced, in July, 1877, the erection of a church edifice in that place, and the building was completed about the last of November. It is a neat, substantial structure, and will greatly promote the work in Hakodati.

November 17, Mr. Soper, in company with one of his native helpers, made a tour into the interior, visiting a town called Ajiki, in the province of Shimosa,

situated about thirty-five miles north-east of Tokio. Here Mr. Soper organized a class (his fourth) of thirteen members. He regards this as a most promising field.

During the autumn of 1877 Mr. J. C. Davison, of Nagasaki, sent his native helper, Mr. Asuga, on a preaching tour through a portion of Kiushiu, and thence by Japanese junk to an island off the coast of Corea, where some of his friends live. Mr. Asuga returned in safety from his long tour, feeling encouraged by the results of his first effort to carry the Gospel to the "regions beyond."

January 14, 1878, Mr. Kikuchi, one of the students connected with Mr. Ing's school in Hirosaki, started from Yokohama in the steamer "Gaelic" for San Francisco, *en route* to Greencastle, Indiana, expecting to pursue his studies in the Indiana Asbury University. Four of his fellow-students in Hirosaki, namely, Messrs. Chunda, Kawamura, Sato, and Nasu, had in July, 1877, preceded him to Greencastle, so that, including Mr. Kikuchi, there will be five of Mr. Ing's students pursuing their studies in the Indiana Asbury University. They are all very promising young men, and, being sincere Christians, will be able to render good service in teaching Christian truth in Japan.

Miss Schoonmaker, referring to the work of her society in Tokio, writes: "For one or two months the school suffered in consequence of its removal from the former situation, but it soon rallied, and at the present writing (January, 1878) numbers twenty-eight or thirty boarders, and twelve or fourteen day scholars. During the year four persons connected with the school have been baptized, and five others have been accepted as probationers, and will, if faithful, receive baptism at the

end of their six months' probation. The school has one Bible woman at work, and hopes soon to have one or two more engaged in the same manner. The Sabbath services are well attended, and if certain felt wants can be promptly met, the work promises to go on gloriously. These wants are, briefly, a little more land, an additional building for the school, and at least two more teachers from home, to be here ready for work by the autumn of 1878. God has greatly blessed the school, and if those at home who have its interests at heart will aid it generously by their money and prayers, it has before it a grand future in its work for Japan's down-trodden women."

Mr. Davison, referring to the work of the mission in Nagasaki, writes, December 15, 1877:—

"As to the prospects of our work, I firmly believe we are to reap our greatest harvest away from the open port. When we can do this is, of course, uncertain; still our labor is not lost here, and must be kept going. Whenever we go into the country we meet those who have heard the word at some one of the preaching places now open here, and we can feel that there has been much done by this public preaching in wearing away the fears of the people, though there is still a world of difficulties to be encountered before we may hope to see the ready response to our appeals such as you get to yours. Our new station will be in a very favorable locality in the city, where we hope to open as soon as possible. Our urgent need is at least two more men, and a force of two ladies of the Woman's Foreign Missionary Society to open a school. Satsuma will need constant visiting before new men can be nearly ready to relieve me here. The people of Satsuma may be said to be without any religion, and they hate the Shinshu

sect worse than they do Christianity. In fact, it seems they turn out in large numbers to hear the new doctrine from natives who have been going through the province lately."

Mr. Harris writes, January 11, 1878, concerning the work of the mission in Hakodati, to the following effect, namely:—

"The interest in the work at Hakodati steadily increases, and in a few years we may hope to see a large and flourishing society here."

Mr. Ing writes, December 26, 1877, concerning the work in Hirosaki, saying:—

"The work in Hirosaki (population 33,631) is growing larger, and more and more interesting all the time. We have had open a preaching place in a very eligible position in Dode-machi, the principal street of Hirosaki. Here we have had regularly two services per week, each about two hours long, and from the beginning the interest and the attendance encouraging. As many as two hundred and fifty have been in attendance upon those at once, more than half of whom are compelled to stand outside, winter though it be, from want of room within the building, that is hardly half large enough. There is unmistakably a great work already accomplished by the services in this place, but as yet there is nothing that can be tabulated beyond the consideration that the people have been not a little moved by the powerful appeals of the brethren, to which they have had the pleasure of listening. I feel sorry for many of this congregation that are compelled to stand out of doors these cold, wintry nights, when the ground is covered with snow, in order to hear the Gospel, and that we must have more commodious quarters ere long for these attentive hearers of the word is evident.

"The Eta work must have a little attention just here. Kojimachi is the name of that part of Hirosaki occupied by this Pariah class, which, judging from the size of their part of the city, must number an aggregate of near two thousand. Mitford says of this class in Japan: 'Their occupation is to slay beasts, work leather, attend upon criminals, and do other degrading work. As to their origin, the most probable account is, that when Buddhism was introduced, the tenets of which forbid the taking of life, those who had lived by the infliction of death became accursed in the land, their trade being made hereditary, as was the office of executioner in some of the countries of Europe. Another story is, that they are the descendants of the Tartar invaders left behind by Kublai Khan.'

"Last Sabbath evening one week ago, in company with Brothers Honda, Yamada, and others, I visited the preaching place that we had secured among this people by Brother Yamada's skillful management, who was acquainted with one of their principal men. An audience of about fifty persons, men, women, and children, assembled shortly after dark, and listened attentively to our singing and the discourses made by the two brethren aforementioned for about two hours. The leading men among them were present, and all seemed well pleased with the services. For the present, meetings are held with them only once a week. I think one school will be opened to this class very soon, as Brothers Honda and Kikuchi have had the matter under consideration for some time; but their decision, if they have reached one, has not yet been made known to me. A night school has been opened in Dode-machi, Hirosaki, by a company of twenty young men of the shop-keeper class, who have asked Brothers Honda and Wakiyama, and

others of our school, to assist them. Thus the old lines of caste are being broken. God is evidently leavening the whole lump.

"The prospects of the work in Hirosaki and the region round about could hardly be better; the field is 'white unto the harvest,' and we have laborers at hand. Brother Honda, our colporteur, employed by the American Bible Society, has been canvassing Awomori Ken, comprising a population of four hundred and fifty thousand, and we are in possession of most encouraging details from his field of operations. Every-where he went he had opportunities for preaching to the people, and selling a few portions of the Scriptures. This month he has been operating in the country north-west from Hirosaki, embracing a considerable extent of territory on the north-west coast of Japan."

During the autumn of the year 1877 Mrs. Correll, in Yokohama, commenced a day school for girls, the funds being supplied by the Woman's Foreign Missionary Society. The teacher of the school is a Japanese lady, who visited America a few years since, and who is much interested in trying to help forward the work of Christian missions in Japan. Mrs. Correll is, also, trying, under the auspices of the Woman's Foreign Missionary Society, to employ as Bible-readers one or two of our Japanese Christian women—an agency which has proved so successful in other mission fields, and which is admirably adapted to the wants of Japan.

11. Bishop Wiley's Visitation.

February 7, 1878, Bishop Wiley, accompanied by his wife and daughter, arrived in Yokohama from Hongkong, China. The following day the Bishop, attended by Dr. Maclay, embarked for Hakodati on board the

Japanese steamer "Takachiho Maru," and, after a pleasant passage, arrived at their destination the evening of February 11. Early next morning the Bishop landed, and called at the Methodist Mission House, to the great joy of Mr. Harris, missionary in charge, and the Rev. W. C. Davisson and wife, who were spending the winter here, expecting to proceed to Hirosaki early in the coming spring. The Bishop spent ten days in Hakodati, during which time he made a thorough examination of the field and the work under the care of Mr. Harris, and, by his judicious counsel and hearty sympathy with the missionary cause, gave a powerful impetus to the work of our mission in Hakodati. While in Hakodati Bishop Wiley dedicated the new church edifice which Mr. Harris had recently completed; ordained the Rev. Yoitsu Honda to the office of deacon in the ministry of our Church; administered the Lord's Supper to the native Church, and, at the request of Mr. Harris, administered the rite of baptism to four adults; preached once to an English-speaking audience, and delivered three addresses, which were translated to the native Church; wrote two letters—one to the Christian believers in the agricultural college in Sapporo, and one to the native Church in Hirosaki; and in many other ways labored earnestly and successfully for the promotion of the work of our mission in Hakodati.

February 22 Bishop Wiley embarked at Hakodati on board the Japanese steamer "Akitsushima Maru," and the morning of February 25 arrived safely in Yokohama. March 2 he took passage in the Japanese steamer "Tokio Maru" for Nagasaki, and arrived there safely the evening of March 6, receiving a most hearty welcome from Mr. Davison and wife, our devoted and faithful missionary workers at that station. The Bishop re-

mained ten days in Nagasaki, and labored unceasingly to promote the interests of our work there. After a careful examination of the field he directed Mr. Davison in the selection of an admirable site for a native chapel and school building, which will supply a most urgent need of our work in Nagasaki. At Mr. Davison's request he administered the rite of baptism to two adults. He also administered the Lord's Supper to the native Church, and delivered a most excellent address, which Mr. Davison translated to a large audience of Japanese. The Bishop's visit to Nagasaki afforded very great comfort and encouragement to Mr. and Mrs. Davison, and in every way has helped forward the work of our mission in that field.

March 16 the Bishop embarked on the "Tokio Maru," and March 21, arrived safely in Yokohama, from which place, on the afternoon of that day, he proceeded by the railway train to Tokio, where he rejoined his family, and was most cordially welcomed by Rev. Julius Soper and wife.

Bishop Wiley remained eight days in Tokio, and gave most earnest attention to the character and demands of this most important station of our mission in Japan. The Bishop preached Sunday forenoon, March 24, to a delighted audience of English-speaking people; baptized, at Mr. Soper's request, nine adults; delivered an excellent address, which was translated by Mr. Soper, to the native Church; made, in company with Mr. Soper, a personal examination of Tokio, as a field for missionary operations; and in many other ways, by his intelligent advice and sympathy, very greatly refreshed the faithful laborers of our mission in Tokio, and contributed to the promotion of our work there.

March 29 the Bishop and his family returned from

Tokio to Yokohama. Having previously, in the prosecution of his tour of official visitation to China and Japan, called four times at Yokohama, the calls varying in length from twenty-four hours to five days, the Bishop, by diligent inquiries and observation, had already acquired an accurate conception of the claims of Yokohama as a field for missionary operations. But notwithstanding his previous opportunities, during the last days of his visitation to Japan he devoted himself with untiring assiduity to a thorough examination of Yokohama and the work of our mission there; and, also, to a review of the entire work of our mission in Japan, all of which he had carefully studied, and nearly all of which he had seen.

Sunday forenoon, March 31, he preached a model sermon to a thoroughly appreciative audience of English-speaking people in the Union Church of Yokohama. Before preaching in English the Bishop, at half-past nine A. M., had met the members and friends of our native Church in our mission chapel on the Bluff, and delivered to them a very appropriate address, which was translated by Mr. Correll. The address and its translation were listened to with deep interest by a large and intelligent audience of Japanese. At half-past two P. M. the three Sunday-schools connected with our mission in Yokohama met in the Bluff Chapel for a general recitation from the Catechism, Scripture Lessons, etc., after which the Bishop made a few remarks, expressing the pleasure it gave him to meet such a large congregation of children, and to listen to their prompt answers to all the questions. At the close of the Bishop's remarks the children all rose to their feet and desired him to bear their Christian salutations to the Sunday-school children and members of the Church

of Christ in the United States. The occasion was one of rare interest and pleasure. In the evening the Bishop attended Japanese service in the Bluff Chapel, and listened to a discourse from Brother Kurimura, one of our helpers, recently received on trial, and elected to deacons' orders in the Baltimore Annual Conference. Thus closed the Bishop's last Sunday in Japan.

At daylight, April 6, 1878, the Pacific mail steamer, "City of Tokio," with the Bishop and his family on board, steamed out of the harbor of Yokohama, bound for San Francisco.

12. Prospects.

The success which has already crowned the efforts of the Japan Mission should excite the liveliest gratitude of all who are interested in the progress of Christ's kingdom in heathen lands. Within five years from the time our missionaries first entered Japan, they have made creditable progress in acquiring the Japanese language; have established mission stations at five important centers of population and political influence; have procured church buildings, school, and dwelling-houses, the estimated value of which is $25,000; have translated into Japanese our Catechism, portions of our Discipline, about fifty hymns, and prepared one original tract; have planted out-stations, extending from about thirty-five miles north-east of Tokio to two hundred and twenty miles west of Yokohama; have established a first class seminary for young ladies in Tokio, under the auspices of our Woman's Foreign Missionary Society; have organized five flourishing day-schools for boys and girls; have matured plans for a mission training school and a theological seminary; and, best of all, have gathered under their care a native Church, com-

prising about two hundred members in full connection, of whom ten are candidates for the Christian ministry. There has also been received on trial in an Annual Conference of our Church in the United States, one—Yoitsu Honda—he having been already ordained deacon by Bishop Wiley during his recent visit to Japan.

The openings for Christian work in Japan are of the most important and promising character. In no country of the heathen world, at the present day, are the opportunities and indications of quick returns for Christian work more cheering and urgent than they are in Japan. It is true, the old persecuting edicts against Christianity have not been repealed; it is true, that the Government does not yet feel strong enough to openly tolerate Christianity; it is true, that in parts of the empire the old prejudices against Christianity are still cherished by the people; and yet, despite all these and other untoward influences, it may be asserted that, to most of the essential modes of Christian work, the Japanese empire is now practically open. The recent political, religious, social, and educational changes that have occurred in Japan have fully aroused the mind of the nation, and prepared it to welcome the new era of civilization and progress. Japan has forsaken her former guides in matters of religion, and now awaits the advent of the Great Teacher.

Our Japan Mission most urgently needs an immediate and powerful re-enforcement. While during the first five years our success, as compared with our paucity of workers and limited appliances, has surpassed expectation, it is evident to any who will examine the present demands of the work, that unless our mission is promptly and vigorously strengthened it will be impossible for us to carry forward successfully the work under our

care. The rapid development of the work of our mission, demanding resources of administration far beyond our ability to supply; five years of arduous, incessant, and harassing labor, which, in greater or less degree, has reduced the working capacity of the members of the mission; the presence in the field of two forms of Christianity other than Protestant, with their trained agents and ample financial resources; the intense desire of the Japanese for knowledge, and the impulsiveness of their character, which makes it apparently impossible for them to wait upon slow processes of development—these, and other considerations that might be adduced, will indicate with perhaps sufficient clearness the imperative demand for the immediate re-enforcement to which we have referred.

MISSIONARIES SENT OUT TO JAPAN.

In.		Ex.
1873	Robert Samuel Maclay	....
1873	Mrs. Henrietta Caroline Maclay	....
1873	Irvin Henry Correll	....
1873	Mrs. Jennie Long Correll	....
1873	John Carrol Davison	....
1873	Mrs. Mary Elizabeth Davison	....
1873	Julius Soper	....
1873	Mrs. Mary Frances Soper	....
1873	Merriman C. Harris	....
1873	Mrs. Flora Best Harris	....
1874	Miss Dora E. Schoonmaker, (W. F. M. S.)	....
1874	John Ing	1878
1874	Mrs. Lucy E. H. Ing	1878
1876	Miss Olive Whiting, (W. F. M. S.)	....
1877	W. C. Davisson	....
1877	Mrs. ——— Davisson	....
1878	Miss Susan B. Higgins, (W. F. M. S.)	....
1878	Miss M. A. Priest, (W. F. M. S.)	....

STATISTICS OF THE JAPAN MISSION.

Year.	Expenditures.	Missionaries.	Ass't Missionaries.	Native Helpers.	Members.	Probationers.	Adult Baptisms.	Sun.-schools.	Scholars.	Value of Property.
1873	$10,432 52	..	..	..	..	..	..	.	..	....
1874	15,837 90	5	6	..	2	6	2	.	..	$4,000
1875	26,837 90	5	6	..	7	17	6	1	30	15,000
1876	17,684 76	5	7	..	43	30	35	.	110	22,225
1877	13,114 78	7	9	12	114	110	65	3	150	24,300
1878	17,605 03	12	7	28	250	126	146	.	304	25,200
Total	$101,512 89	34	35	40	416	289	254	4	594	$90,725

APPENDIX.

No I.

Comparative Table of the other Principal Missionary Societies of the World.*

Established.	SOCIETIES.	Foreign Missionaries and Physicians.	Native Laborers.	Communicants.	Scholars of Both Sexes.	Income of the Society in 1865 and 1873.
A.D.	AMERICAN SOCIETIES.					
1810	American Board	160	1,057	11,546	22,523	$468,620
1814	Baptist Missionary Union	64	973	55,567	6,689	241,970
1832	Presbyterian Board	140	511	6,901	12,509	456,718
1832	Reformed Church	15	128	1,369	1,275	54,250
1833	Free-Will Baptists	4	21	371	645	14,996
1837	Evangelical Lutheran Missionary Society	8	40	737	....	28,000
1845	Baptist Free Missions	4	8	2,416	2,673	10,000
1845	Southern Baptist Board	20	56	2,800	...	52,000
1845	Methodist Episcopal Church, South	16	5	550	329	27,424
1846	American Missionary Association	9	18	611	2,707	21,616
1853	United Brethren	4	....	150	....	6,000
1859	United Presbyterian Cuurch	13	96	785	2,589	67,467
1861	Southern Presbyterian Church	19	24	1,153	450	42,234
1861	Nova Scotia and Reformed Presbyterian Church	12	94	743	2,000	18,000
1861	German Evangelical Church	3	....	34	....	..
	BRITISH SOCIETIES.					
1701	Gospel Propagation Society	200	870	18,413	23,000	400,000
1792	Baptist Missionary Society	94	209	36,468	15,357	206,050
1795	London Missionary Society	155	3,927	94,212	61,925	517,770
1800	Church Missionary Society	201	2,490	24,647	47,396	879,180
1816	General Baptist	7	15	732	1,200	48,000
1817	Wesleyan Missionary Society	213	2,200	112,104	140,000	506,000
1824	Church of Scotland	11	128	933	4,244	50,000
1840	Irish Presbyterian Church	12	41	225	1,389	40,000
1840	Welsh Calvinistic Methodists	6	10	398	836	14,525
1843	Free Church of Scotland	28	230	2,387	11,303	149,570
1843	Primitive Methodist	30	10	5,044	1,241	14,525
1844	English Presbyterian Church	15	56	2,049	....	51,124
1844	South American Missionary Society	11	14	....	....	68,040
1847	United Presbyterian Church	56	286	7,175	10,580	192,305
1856	United Methodist Free Church	4	12	284	82	10,075
1856	Methodist New Connection	2	11	251	....	10,000
1865	China Island Mission	22	100	224	....	20,000
1865	Isolated Missions (India)	7	21	566	275	....
1865	Assam and Cachar Missionary Society	2	1	61	....	2,000
1865	India Home Missions	2	19	2,210	....	....
1865	Strict Baptists	....	2	50	....	....
	CONTINENTAL.					
1732	Moravian Missionary Society	155	1,523	22,283	14,866	90,008
1797	Netherlands Missionary Society	21	46	8,000	15,037	40,000
1816	Basle Missionary Society	98	210	4,148	3,218	156,468
1822	Paris Evangelical Society	14	69	2,229	2,046	25,000
1828	Rhenish Missionary Society	62	136	6,193	3,951	60,000
1833	Berlin Missionary Society	36	12	3,380	150	50,000
1836	Gossner's Mission	21	87	7,92	1,465	22,500
1836	Leipsic Evangelical Lutheran Society	17	102	9,291	1,684	40,500
1836	North German Society	9	7	101	....	23,000
1842	Norwegian Society	20	12	355	939	19,700
1850	Berlin Union Society	4	9	80	1,400	3,000
1852	Hermansburgh Society	60	....	1,946	62	37,735
1860	Danish Missionary Society	4	27	71	62	7,500
1860	Utrecht Missionary Society	10	14	....	....	12,500
1860	Waldenses Missionary Society	20	82	2,110	2,000	4,700
1860	Godavery Delta Mission	4	12	300	137	....
1860	Free Italian Church	26	6	1,300	458	....
	INDEPENDENT, OR LOCAL SOCIETIES.					
	Sandwich Islands—Hawaiian Church	....	52	14,850	5,938	....
	Sierra Leone, Native Pastor	....	14	3,000	2,148	....
	Karen Home Mission	2	57	2,468	....	....

*Chiefly from "A Survey of Fifty Years' Mission Work," by Dr. Irving.

No. II.

OFFICERS AND MANAGERS OF THE SOCIETY FROM THE BEGINNING.

Presidents.

In.		Ex.	In.		Ex.
1819	Rev. Bishop William M'Kendree.	1836	1852	Rev. Bishop Beverly Waugh....	1858
1836	Rev. Bishop Robert R. Roberts...	1843	1858	Rev. Bishop Thomas A. Morris..	1874
1843	Rev. Bishop Joshua Soule	1846	1874	Rev. Bishop Edmund S. Janes..	1876
1846	Rev. Bishop Elijah Hedding.....	1852	1876	Rev. Bishop Levi Scott.....	

Vice-Presidents.*

1819	Rev. Bishop Enoch George.....	1829	1853	Rev. Stephen Martindale.....	1856
1819	Rev. Bishop Robert R. Roberts.	1835	1833	Rev. Heman Bangs.....	1835
1819	Rev. Nathan Bangs.....	1822	1855	Rev. James Floy.....	1857
1819	Rev. George Pickering.....	1835	1856	Rev. Nathan Bangs.....	1863
1819	Rev. George Harmon	1835	1856	Francis Hall, Esq.....	1867
1819	Rev. Truman Bishop	1829	1856	Rev. Phineas Rice.....	1857
1819	Rev. Edward Cannon.....	1823	1857	Rev. William H. Norris.....	1865
1819	Rev. Joshua Wells.....	1835	1857	Rev. Abiathar M. Osbon.....	1862
1822	Rev. Peter P. Sandford.....	1826	1860	Hon. Enoch L. Fancher.....	
1823	Rev. Thomas L. Douglass.....	1835	1860	Hon. Moses F. Odell.....	1867
1823	Rev. William M. Kennedy.....	1835	1862	Daniel L. Ross, Esq.....	1869
1823	Rev. John Early.....	1835	1863	Rev. Edwin E. Griswold.....	1865
1824	Rev. John Scripps.....	1835	1863	Rev. John S. Porter.....	1865
1824	Rev. William Winans.....	1834	1865	Rev. Bishop Davis W. Clark.....	1871
1825	Rev. Bishop Joshua Soule.....	1843	1865	Rev. Bishop Edward Thomson..	1870
1825	Rev. Bishop Elijah Hedding.....	1846	1865	Rev. Bishop Calvin Kingsley....	1870
1826	Rev. Laban Clark.....	1828	1866	Rev. Morris D'C. Crawford.....	
1826	Rev. Thomas Whitehead.....	1830	1867	William B. Skidmore, Esq.....	1876
1828	Rev. John Emory.....	1836	1867	Rev. John A. Roche.....	1876
1829	Rev. William Capers.....	1833	1867	James H. Taft, Esq.....	
1830	Rev. Daniel Ostrander.....	1833	1869	Hon. Oliver Hoyt.....	
1830	Rev. Jacob Young.....	1835	1872	Rev. Bishop Thomas Bowman...	
1833	Rev. Bishop James O. Andrew..	1846	1872	Rev. Bishop William L. Harris..	
1833	Rev. Samuel Merwin.....	1835	1872	Rev. Bishop Randolph S. Foster.	
1835	Rev. Nathan Bangs.....	1837	1872	Rev. Bishop Isaac W. Wiley.....	
1837	Rev. Bishop Beverly Waugh.....	1852	1872	Rev. Bishop Stephen M. Merrill.	
1837	Rev. Bishop Thomas A. Morris..	1858	1872	Rev. Bishop Edward G. Andrews.	
1844	Rev. Bishop Leonidas L. Hamline	1852	1872	Rev. Bishop Gilbert Haven.....	
1844	Rev. Bishop Edmund S. Janes ..	1874	1872	Rev. Bishop Jesse T. Peck.....	
1852	Rev. Bishop Levi Scott.....	1875	1876	Rev. Daniel Curry.....	
1852	Rev. Bishop Matthew Simpson...		1876	Rev. Daniel Wise.....	
1852	Rev. Bishop Osmon C. Baker...	1871	1876	Hiram M. Forrester, Esq.....	
1852	Rev. Bishop Edward R. Ames...	1879			

Honorary Secretary.

1872	Rev. John P. Durbin.....	1875

Corresponding Secretaries.†

1819	Rev. Thomas Mason.....	1825	1840	Rev. Edward R. Ames.....	1844
1825	Rev. John Emory.....	1828	1841	Rev. Charles Pitman.....	1850
1828	Rev. J. J. Matthias	1829	1850	Rev. John P. Durbin.....	1872
1829	Rev. Beverly Waugh.....	1830	1860	Rev. William L. Harris.....	1872
1830	Rev. Samuel Luckey.....	1831	1864	Rev. Joseph M. Trimble.....	1868
1831	Rev. Beverly Waugh.....	1834	1872	Rev. Robert L. Dashiell.....	
1834	Rev. John P. Durbin.....	1836	1872	Rev. Thomas M. Eddy.....	1874
1836	Rev. Nathan Bangs.....	1841	1872	Rev. John M. Reid.....	
1840	Rev. William Capers.....	1844			

Treasurers.

1819	Rev. Joshua Soule.....	1822	1841	Rev. George Lane.....	1853
1822	Rev. Nathan Bangs.....	1835	1853	Rev. Thomas Carlton.....	1872
1835	Rev. Beverly Waugh.....	1836	1872	Rev. Reuben Nelson.....	1879
1836	Rev. Thomas Mason.....	1841	1879	John M. Phillips.....	

* We have made no distinction in the Vice-Presidents as to number—first, second, etc.—or as to the Conferences they were elected by.

† We have chosen to classify all Corresponding Secretaries together. For any peculiarity of relation, duties, or title of the office, we refer to the history.

Assistant Treasurers.

In.		Ex.	In.		Ex.
1837	Rev. George Lane	1838	1861	Rev. Adam Poe	1869
1838	Rev. John F. Wright	1845	1869	Rev. Luke Hitchcock	
1845	Rev. Leroy Swormstedt	1861			

Recording Secretaries.

1819	Daniel Ayers, Esq.	1822	1847	John B. Edwards, Esq.	1857
1822	Lancaster S. Burling, Esq.	1837	1857	Rev. David Terry	
1837	Francis Hall, Esq.	1847			

Clerk

1819	Francis Hall, Esq.				1837

Elected Managers.

1819	Joseph Smith	1841	1824	Peter Pinckney	1825
1819	Robert Mathison	1835	1824	John C. Totten	1827
1819	Joseph Sandford	1828	1824	Thomas Harley	1827
1819	George Suckley	1846	1824	John Bartine	1827
1819	Samuel L. Waldo	1825	1825	Walter S. Smith	1829
1819	Stephen Dando	1852	1825	Ralph Mead	1856
1819	Samuel B. Harper	1835	1825	Robert Smart	1823
1819	William Duval	1838	1825	Thomas Sands	1826
1819	Paul Hick	1827	1825	James Latourette	1826
1819	John Westfield	1831	1825	Simeon Price	1826
1819	Thomas Roby	1829	1826	Peter Badeau	1841
1819	Benjamin Disbrow	1825	1826	John Bailey	1828
1819	James B. Gascoigne	1837	1826	David Keys	1829
1819	Philip I. Arcularius	1824	1826	Andrew C. Wheeler	1827
1819	James B. Oakley	1827	1826	Jacob Ruckel	1838
1819	George Caines	1825	1826	Gilbert Coutant	1827
1819	Dr. Richard Seaman	1824	1826	Abraham Stagg	1830
1819	Dr. Nehemiah Gregory	1825	1826	John Vanderpool	1827
1819	John Boyd	1821	1826	John Valentine	1842
1819	M. H. Smith	1821	1826	Philip Romaine	1829
1819	Nathaniel Jarvis	1840	1827	William Haines	1838
1819	Robert Snow	1821	1827	John G. Horton	1828
1819	Andrew Mercein	1821	1827	Henry Worrall	1828
1819	Joseph Moser	1821	1827	James Albro	1828
1819	William Myers	1824	1827	Michael Houseworth	1844
1819	William B. Skidmore	1876	1827	James L. Phelps	1870
1819	Gilbert Coutant	1820	1828	William Gale	1831
1819	Abraham Paul	1823	1828	Andrew L. Halsted	1835
1819	Samuel Stillwell	1820	1828	Schureman Halsted	1834
1819	Eliphalet Wheeler	1820	1828	Dr. David M. Reese	1843
1819	George W. Pittman	1820	1828	William Smith	1831
1819	Abraham Shotwell	1820	1829	George Innes	1840
1819	James Donaldson	1820	1829	W. W. Lake	1837
1819	James Demarest	1820	1829	James Donaldson	1831
1819	Abraham Davis	1820	1829	Henry Moore	1838
1819	Abraham Miller	1820	1829	Henry Worrall	1830
1819	William Barker	1820	1830	Philip Romaine	1840
1819	James Palmer	1820	1831	Barber Badger	1833
1819	George Taylor	1820	1831	Nicholas Schureman	1835
1819	John Shaw	1820	1831	George W. Fowler	1834
1820	Lancaster S. Burling	1822	1831	Peter Palmer	1832
1820	William A. Mercein	1828	1831	Henry Worrall	1849
1820	John Paradise	1824	1832	James B. Oakley	1834
1820	Nicholas Schureman	1822	1833	Caleb Green	1836
1820	James Woods	1822	1833	Ezekiel J. Moore	1838
1821	Thomas Carpenter	1825	1833	George Taylor	1834
1821	William M. Carter	1823	1833	John B. Clark	1836
1821	Andrew C. Wheeler	1823	1834	John P. Aimes	1841
1821	John Taylor	1823	1834	Adam C. Leach	1837
1821	Abraham Coddington	1823	1834	Benjamin Disbrow	1841
1822	Nathaniel C. Hart	1823	1834	Abraham Brower	1835
1822	Dr. Stephen D. Beekman	1834	1834	Henry Moore	1861
1822	Bishop Shearwood	1826	1835	George W. Fowler	1837
1823	Rev. Lawrence Keane	1826	1835	James Beatty	1837
1823	George Innes	1824	1835	Dr. Thomas Barrett	1839
1823	Thomas Truslow	1824	1835	Benjamin F. Howe	1845
1823	Frederick Shonnard	1827	1835	Abraham Stagg	1840
1823	Samuel Martin	1826	1835	Benjamin Mead	1838
1823	Samuel Williams	1837	1837	Lancaster S. Burling	1852
1824	Thomas Brown	1842	1837	Abraham Shotwell	1838
1824	H. Smith	1825	1837	William Smith	1858
1824	William Hibbard	1827	1837	Jotham S. Fountain	1842

In.		Ex.
1837	Samuel Martin	1842
1837	James Harper	1840
1838	Erastus Hyde	1839
1838	Peter M'Namara	1839
1838	James B. Oakley	1868
1838	Gilbert Coutant	1839
1838	Israel D. Disosway	1842
1838	Gabriel P. Disosway	1847
1838	John W. Howe	1848
1838	Ira Perego	1841
1838	William N. Smith	1840
1838	Dr. Alfred S. Purdy	1850
1838	William Gale	1842
1838	Abraham Stagg	1840
1840	Dr. S. Throckmorton	1860
1840	John Culver	1841
1840	Sterling Armstrong	1841
1840	Peter E. Coon	1858
1840	Louis King	1843
1840	James Beatty	1842
1841	Rev. David Terry	1842
1841	William Ludlam	1842
1841	Francis Godine	1859
1841	Rev. John M. Howe, M.D	1842
1841	William Argall	1842
1841	James H. Birdsall	1842
1841	Eliphalet Wheeler	1842
1842	William M'Lean, Jun	1841
1842	Dr. Stephen R. Kirby	1843
1842	John P. Aimes	1843
1842	Hiram P. Rowel	1843
1842	John Harper	1844
1842	Peter M'Namara	1843
1842	Adam C. Leach	1842
1842	Schureman Halsted	1853
1842	William G. Boggs	1843
1842	Edmund Driggs	1843
1842	John Mollard	1843
1842	Daniel Barker	1843
1842	William E. Barnes	1847
1843	Rev. David Terry	1844
1843	Sylvanus Gedney	1844
1843	Oliver Loveland	1857
1843	James Armstrong	1844
1843	John Raynor	1865
1843	George T. Cobb	1853
1843	Rev. John M. Howe, M.D	1845
1843	Nehemiah Miller	1849
1843	John B. Edwards	1847
1843	Rev. Thomas M'Farlane	1845
1843	Abraham K. Van Vleck	1844
1844	John M'Lean	1857
1844	T. W. Marshall	1845
1844	Daniel Barker	1845
1844	Dr. Mark Stephenson	1845
1844	Nicholas Schureman	1848
1844	William Cartwright	1845
1844	Amos W. Brown	1853
1845	William G. Boggs	1849
1845	Orlando D. M'Clain	1847
1845	Rowland Gelston	1847
1845	Joseph Adams	1847
1845	Charles Matthews	1847
1845	Eliphalet Wheeler	1853
1845	James W. Barker	1848
1846	John Falconer	
1846	Leonard Kirby	1851
1847	William A. Cox	1867
1847	Reuben C. Bull	1849
1847	Daniel Drew	1848
1847	James G. Utter	1848
1847	Francis Hall	1867
1848	Louis B. Loder	1867
1848	William Truslow	1876
1848	John G. Hadden	1851
1848	W. H. Van Cott	1849
1848	A. A. Denman	1849

In.		Ex.
1848	J. B. Gascoigne	1849
1849	E. L. Fancher	
1849	William P. Burgess	1853
1849	S. P. Patterson	1871
1849	Richard Moore	1851
1849	Dr. Samuel A. Purdy	1858
1849	Dr. Walter C. Palmer	1860
1850	Fletcher Harper	1852
1850	J. N. Harriott	1852
1851	Ebenezer H. Brown	1857
1851	B. C. Wandell	1852
1851	Daniel Drew	1852
1851	D. S. Duncomb	1856
1851	Charles C. Leigh	1855
1852	Dr. Alfred S. Purdy	1853
1852	Leonard Kirby	1853
1852	William R. Martin	1853
1852	J. D. Sparkman	1853
1852	J. H. Taft	
1852	Moses F. Odell	1866
1852	William W. Cornell	1863
1852	Rev. N. Bangs	1863
1852	Rev. Randolph S. Foster	1856
1853	Rev. Bishop Beverly Waugh	1859
1853	Rev. Bishop Thomas A. Morris	1872
1853	Rev. Bishop Edmund S. Janes	1872
1853	Rev. Bishop Levi Scott	1872
1853	Rev. Bishop Matthew Simpson	1872
1853	Rev. Bishop Osmon C. Baker	1871
1853	Rev. Bishop Edward R. Ames	1872
1853	Rev. John P. Durbin	1875
1853	Rev. Thomas Carlton	1874
1853	Rev. Leroy Swormstedt	1855
1853	Rev. Zebulon Phillips	1857
1853	Rev. Thomas E. Bond, M.D	1857
1853	Rev. Daniel P. Kidder	1857
1853	Rev. Abel Stevens	1864
1853	Rev. Heman Bangs	1859
1853	Rev. David Terry	1870
1853	Rev. Stephen Martindale	1856
1853	Rev. John Kennedy	1855
1853	Rev. R. M. Hatfield	1859
1853	Rev. Harvey Husted	1855
1853	Rev. John S. Porter	1866
1853	Rev. James Ayers	1856
1853	Rev. James Floy	1864
1853	Rev. Moses L. Scudder	1856
1853	Rev. John B. Hagany	1856
1853	Rev. Lenord M. Vincent	1856
1853	Rev. James H. Perry	1858
1853	Rev. John M. Reid	1858
1853	Rev. Zphaniah N. Lewis	1856
1853	Rev. Joseph B. Wakeley	1859
1853	Dr. Alfred S. Purdy	1856
1853	J. B. Edwards	1863
1853	B. W. Benson	1859
1853	Timothy A. Howe	
1853	Hiram M. Forrester	
1853	W. W. White	1862
1853	Noah Worrall	1870
1855	Rev. Jesse T. Peck	1859
1855	Rev. Henry Lounsbury	1856
1855	Rev. Henry J. Fox	1857
1856	Rev. Phineas Rice	1857
1856	Rev. Allen Steele	1858
1856	Rev. Charles H. Whitecar	1857
1856	Rev. W. H. Norris	1865
1856	Rev. Abiathar M. Osbon	1862
1856	Rev. John Crawford	1858
1856	Rev. Lucius H. King	1858
1856	Rev. William H. Ferris	1858
1856	Hon. George T. Cobb	1865
1856	William R. Martin	1858
1856	J. Reid	1859
1856	John B. Dickinson	1857
1857	Rev. Joseph Holdich	
1857	Rev. James Porter	1870

In.		Ex.
1857	Rev. Dallas D. Lore	1862
1857	Rev. R. C. Putney	1863
1857	Rev. Edwin L. Janes	1859
1857	Rev. T. M'Carroll	1858
1857	Henry J. Baker	1873
1857	Jonathan O. Fowler	1863
1857	Oliver Hoyt	1859
1858	Rev. S. D. Brown	1860
1858	Rev. Isaac W. Wiley	1859
1858	Rev. John M'Clintock	1861
1858	Rev. Daniel Wise	
1858	Rev. Morris D'C. Crawford	1863
1858	Rev. John A. Roche	1876
1858	Rev. John Miley	1859
1858	Daniel L. Ross	1863
1858	J. S. M'Lean	
1858	Andrew V. Stout	1859
1858	Sylvanus Gedney	1862
1859	Rev. Moses L. Scudder	1862
1859	Rev. John B. Hagany	1866
1859	Rev. Henry Lounsberry	1861
1859	Rev. W. P. Strickland	1860
1859	Rev. George R. Crooks	1867
1859	Rev. John P. Newman	1861
1859	Rev. Thomas H. Burch	1861
1859	Rev. J. T. Crane	1861
1859	J. T. Martin	1863
1859	Cornelius Walsh	1870
1859	Harold Dollner	1862
1859	Henry Humes	1861
1859	James Little	1870
1860	Rev. John Poisal	1862
1860	Rev. J. L. G. M'Kown	1862
1860	James Bishop	1867
1860	W. R. Foster	1861
1860	R. Jenkins	1863
1861	Rev. Edward Thomson	1865
1861	Rev. Randolph S. Foster	1865
1861	Rev. B. H. Nadal	1863
1861	Rev. James M. Tuttle	
1861	Rev. John Miley	1863
1861	John French	
1861	Jonathan Purdy	1865
1861	J. H. Ockershausen	1873
1862	Rev. Henry J. Fox	1867
1862	Rev. John W. Lindsay	1866
1862	Rev. George S. Hare	1864
1862	Rev. Robert L. Dashiell	1869
1862	Rev. Cyrus D. Foss	
1862	G. Crouch	1863
1862	Stephen Crowell	
1863	Rev. E. E. Griswold	1865
1863	Rev. W. H. Ferris	1864
1863	Rev. John P. Newman	1865
1863	Rev. B. Day	1865
1863	J. M'Coy	1868
1863	Oliver Hoyt	
1863	Charles C. North	
1863	Gilbert Oakley	
1863	Nathaniel Briggs	1864
1863	John C. Havemeyer	1864
1864	Rev. Morris D'C. Crawford	
1864	Rev. R. M. Hatfield	1866
1864	Rev. Daniel Curry	
1864	Rev. W. E. Perry	1866
1864	B. C. Wandell	1867
1864	Watson Sanford	1868
1865	Rev. Bishop Davis W. Clark	1871
1865	Rev. Bishop Edward Thomson	1870
1865	Rev. Bishop Calvin Kingsley	1870
1865	Schureman Halsted	1869
1866	Rev. Archibald C. Foss	1869
1866	Rev. Randolph S. Foster	1867
1866	Harold Dollner	1869
1866	Rev. Heman Bangs	1868
1866	Rev. Henry B. Ridgaway	1876
1866	Rev. J. Ayers	1869
1866	Rev. Albert S. Hunt	
1866	Rev. George Hughes	1867
1866	C. H. Fellows	
1866	W. W. Cornell	1870
1867	Rev. Thomas Sewall	1869
1867	Rev. R. V. Lawrence	1868
1867	Rev. Levi S. Weed	1869
1867	Rev. W. L. Harris	1873
1867	Rev. Stephen D. Brown	1875
1867	S. U. F. Odell	1875
1867	Isaac Odell	
1867	O. H. P. Archer	
1867	George J. Ferry	
1868	Rev. Charles B. Sing	1870
1868	Rev. E. H. Stokes	1869
1868	Joseph F. Knapp	
1868	M. S. Allison	1869
1868	Jonathan O. Fowler	1876
1869	Rev. John Lanahan	1876
1869	Rev. Otis Henry Tiffany	1876
1869	John Stephenson	
1869	James M. Fuller	
1869	George T. Cobb	1870
1869	George I. Seney	
1869	Rev. Edward G. Andrews	1872
1869	Rev. Lewis R. Dunn	
1869	Rev. Jesse T. Peck	1871
1869	Rev. Thomas M. Eddy	1872
1869	Rev. Gilbert Haven	1872
1869	Rev. Albert D. Vail	
1869	George G. Reynolds	
1869	Clinton B. Fisk	
1869	John A. Wright	1871
1870	Rev. Thomas H. Burch	1871
1870	Rev. Aaron K. Sandford	
1870	Rev. William M'Donald	1871
1870	Rev. Robert H. Patterson	1874
1870	Stephen Barker	
1870	Theodore Runyon	1874
1870	Thomas Sappington	1871
1870	Andrew V. Stout	
1871	Rev. John A. M. Chapman	1878
1871	Rev. John F. Hurst	
1871	Rev. John Miley	
1871	Rev. John B. Merwin	
1871	Rev. George F. Kettell	
1871	Alexander Ervin	1872
1871	John Whiteman	1878
1872	Rev. William F. Butler	1879
1872	Rev. Reuben Nelson	
1872	Rev. William M'Allister	
1872	Rev. Christian F. Grimm	
1872	Rev. Richard Van Horne	
1872	Rev. William F. Warren	1876
1872	Rev. William S. Studley	1876
1872	Rev. Erastus O. Haven	1876
1872	Rev. John H. Vincent	1878
1872	John M. Phillips	
1873	David Taylor	
1874	Rev. D. D. Lore	1875
1874	J. H. Bentley	
1875	Rev. William P. Abbott	1878
1875	Harold Dollner	
1875	Rev. S. W. Thomas	
1876	Rev. John P. Newman	
1876	Rev. A. L. Brice	
1876	Rev. Charles H. Fowler	
1876	Rev. Jacob Todd	
1876	Rev. Charles S. Harrower	
1876	Rev. James M. Buckley	
1876	Rev. D. A. Goodsell	
1876	Rev. John W. Beach	
1876	Rev. Henry W. Warren	
1876	John B. Cornell	
1876	Thomas W. Price	
1876	Lemuel Skidmore	

No. III.

RECEIPTS OF THE SOCIETY FROM THE BEGINNING.

DATES.	From Conferences and Missions.	From Legacies.	From Sundries.	Total.	From Bible Society.
Received during year 1820	.... ..	.... ..	.... ..	$823 04	
" " 1821	.... ..	.... ..	.... ..	2,328 76	
" " 1822	.... ..	.... ..	.... ..	2,547 39	
" " 1823	.... ..	.... ..	.... ..	5,427 14	
" " 1824	.... ..	.... ..	.... ..	3,589 92	
" " 1825	.... ..	.... ..	.... ..	4,140 16	
" " 1826	.... ..	.... ..	.... ..	4,964 11	
" " 1827	.... ..	.... ..	.... ..	6,812 49	
" " 1828	.... ..	.... ..	.... ..	6,245 17	
" " 1829	.... ..	.... ..	.... ..	14,176 11	
" " 1830	.... ..	.... ..	.... ..	13,128 63	
" " 1831	.... ..	.... ..	.... ..	9,950 57	
" " 1832	.... ..	.... ..	.... ..	11,379 66	
" " 1833	.... ..	.... ..	.... ..	17,097 05	
" " 1834	.... ..	.... ..	.... ..	35,700 15	
" " 1835	.... ..	.... ..	.... ..	30,492 21	
" " 1836	.... ..	.... ..	.... ..	59,517 16	
" " 1837	.... ..	.... ..	.... ..	57,096 05	
" " 1838	.... ..	.... ..	.... ..	96,087 36	
" " 1839	.... ..	.... ..	.... ..	132,480 29	
" " 1840	.... ..	.... ..	.... ..	136,410 87	
" " 1841	.... ..	.... ..	.... ..	139,925 76	
" " 1842	.... ..	.... ..	.... ..	139,473 25	
" " 1843	.... ..	.... ..	.... ..	144,770 80	
" " 1844	.... ..	.... ..	.... ..	146,578 78	
" " 1845	.... ..	.... ..	.... ..	94,562 27	
" " 1846	.... ..	.... ..	.... ..	89,528 26	
" " 1847	.... ..	.... ..	.... ..	78,932 73	
" " 1848	.... ..	.... ..	.... ..	81,600 34	
" " 1849	.... ..	.... ..	.... ..	84,045 15	$200 00
" " 1850	.... ..	.... ..	.... ..	104,579 54	1,000 00
May 1, 1851, to April 30, 1852	$138,284 44	$2,804 68	$9,393 38	150,482 48	2,000 00
May 1, 1852, to Dec. 31, 1853	298,473 39	21,262 03	16,232 97	335,968 39	2,100 00
Jan. 1, 1854, " 1854	211,952 01	4,930 74	6,529 30	223,412 05	3,000 00
" 1855, " 1855	204,464 86	6,924 17	6,815 01	218,204 04	1,100 00
" 1856, " 1856	210,486 78	7,784 81	19,170 00	237,441 92	1,000 00
" 1857, " 1857	247,753 13	8,544 96	12,592 39	268,890 48	3,300 00
" 1858, " 1858	220,987 64	8,813 55	25,423 42	255,224 61	3,000 00
" 1859, " 1859	243,863 44	8,824 64	12,479 11	265,167 19	5,500 00
" 1860, " 1860	236,269 21	10,109 97	10,343 59	256,722 77	6,000 00
" 1861, " 1861	222,709 28	10,051 44	13,364 21	246,124 93	4,250 00
" 1862, " 1862	241,247 29	12,874 78	11,026 64	265,148 71	7,375 00
" 1863, " 1863	388,109 18	16,941 24	11,743 33	416,793 75	12,975 00
" 1864, " 1864	497,867 17	22,172 93	29,953 16	549,993 26	9,000 00
" 1865, " 1865	577,570 41	12,765 76	31,404 50	631,740 67	11,000 00
" 1866, " 1866	641,450 32	13,636 79	27,293 19	682,380 30	4,000 00
" 1867, " 1867	558,520 45	28,532 17	20,468 44	607,520 96	5,500 00
" 1868, " 1868	575,624 90	11,909 56	10,627 43	598,161 89	8,500 00
" 1869, " 1869	576,397 48	27,618 21	14,210 92	318,226 61	16,477 50
" 1870, to Oct. 31, 1870	576,774 10	12,194 45	5,775 22	594,743 77	8,267 50
Nov. 1, '70, " 1871	603,421 70	11,456 41	8,581 14	623,459 25	6,462 50
" 1871, " 1872	656,255 80	1,250 41	3,550 80	648,356 60	12,700 00
" 1872, " 1873	647,103 76	15,817 38	17,915 50	671,156 64	9,680 00
" 1873, " 1874	618,004 99	47,603 37	9,471 96	662,440 32	12,640 00
" 1874, " 1875	613,927 12	35,123 15	13,435 62	651,949 89	10,536 00
" 1875, " 1876	533,594 45	51,338 09	9,255 84	587,688 38	6,500 00
" 1876, " 1877	566,765 66	39,016 74	22,594 85	620,208 25	8,709 00
" 1877, " 1878	477,166 15	41,652 12	32,546 78	551,365 05	6,000 00

Between 1836 and 1849 an aggregate of $2,875 89 had been granted at various dates. Total grants to February, 1879, $198,184 87.

Total Receipts of Society from the beginning, $13,893,283 63.

No. IV.

Annual Expenditures for Domestic Missions.

Prior to 1855 we have chosen to give the Annual Expenditures in gross, and prior to 1833 the sums given are the entire expenditures for each year, and, of course, embrace a small amount of incidentals. These sums also include expenditures for all missions not tabulated in "No. V" as Foreign Missions.

1821..	$407 87	**1830**..	10,544 88	**1839**..	66,082 38	**1848**..	55,265 77
1822..	1,781 40	**1831**..	11,497 28	**1840**..	120,323 75	**1849**..	55,088 05
1823..	3,740 22	**1832**..	12,494 24	**1841**..	78,556 96	**1850**..	64,155 83
1824..	4,996 14	**1833**..	20,869 61	**1842**..	70,538 01	**1851**..	88,595 07
1825..	4,704 21	**1834**..	28,908 52	**1843**..	63,010 28	**1852**..	115,163 46
1826..	5,510 85	**1835**..	24,294 16	**1844**..	69,035 31	**1853**..	204,917 65
1827..	7,379 42	**1836**..	36,583 42	**1845**..	63,528 24	**1854**..	148,738 98
1828..	8,106 18	**1837**..	55,945 92	**1846**..	43,503 97		
1829..	9,233 76	**1838**..	48,304 95	**1847**..	41,271 83		

Total for first thirty-four years.....$1,643,112 57

BY CONFERENCES.

Years.	Alabama.	Arkansas	Austin.	Baltimore.	Black River.	California.	Central Alabama.	Central German.
1855.	.... ..	$1,306 25	.... ..	$1,991 25	$2,295 00	$13,348 61	.... ..	.... ..
1856.	.... ..	2,943 75	.... ..	2,733 68	2,683 75	14,428 84	.... ..	.... ..
1857.	.... ..	2,250 00	.... ..	993 74	2,037 25	14,316 51	.... ..	.... ..
1858.	.... ..	1,440 62	.... ..	933 50	2,563 25	12,755 70	.... ..	.... ..
1859.	.... ..	1,809 37	.... ..	1,141 25	1,828 75	11,566 88	.... ..	.... ..
1860.	.... ..	1,675 00	.... ..	1,437 50	1,552 50	8,075 00	.... ..	.... ..
1861.	.... ..	.... ..	.... ..	693 75	1,396 25	4,657 50	.... ..	.... ..
1862.	.... ..	.... ..	.... ..	2,356 25	1,051 25	3,050 00	.... ..	.... ..
1863.	.... ..	.... ..	.... ..	2,681 25	807 50	687 50	.... ..	.... ..
1864.	.... ..	.... ..	.... ..	4,325 00	1,135 00	15,438 75	.... ..	$5,745 00
1865.	.... ..	.... ..	.... ..	4,668 75	1,460 00	7,937 50	.... ..	11,092 50
1866.	.... ..	.... ..	.... ..	18,150 00	1,216 25	13,379 71	.... ..	9,427 50
1867.	.... ..	.... ..	.... ..	20,000 00	1,570 00	6,675 00	.... ..	10,115 00
1868.	$12,640 00	.... ..	.... ..	15,970 00	1,380 00	11,900 00	.... ..	8,927 50
1869.	12,038 00	.... ..	.... ..	10,150 00	1,168 75	10,037 50	.... ..	6,772 51
1870.	9,712 50	.... ..	.... ..	6,000 00	988 75	27,412 50	.... ..	5,493 75
1871.	9,787 50	.... ..	.... ..	8,000 00	1,005 00	15,775 00	.... ..	7,331 25
1872.	11,000 00	.... ..	.... ..	8,000 00	2,000 00	10,375 10	.... ..	6,956 25
1873.	11,650 00	5,250 00	.... ..	8,000 00	456 25	12,996 60	.... ..	6,868 75
1874.	11,200 00	7,000 00	.... ..	6,600 00	.... ..	17,259 65	.... ..	7,000 00
1875.	10,950 60	5,875 00	.... ..	5,252 25	.... ..	17,428 75	.... ..	6,562 50
1876.	9,675 00	5,375 00	.... ..	4,250 25	.... ..	15,702 50	$875 00	5,187 50
1877.	3,125 00	3,812 50	.... ..	1,000 00	.... ..	15,583 75	2,625 00	4,575 00
	101,778 00	38,737 49	.... ..	135,379 42	28,695 50	280,768 91	3,500 00	101,965 01

Years.	† Central Illinois.	Central New York	Central Ohio.	Central Penn.	Central Tenn.	Chicago German.	Cincinnati.	Colorado.
1855.	.... ..	.... ..	.... ..	.... ..	.... ..	.... ..	$12,219 50	.... ..
1856.	$318 75	.... ..	.... ..	.... ..	.... ..	.... ..	12,912 50	.... ..
1857.	3,637 50	.... ..	.... ..	.... ..	.... ..	.... ..	12,012 50	.... ..
1858.	3,761 75	.... ..	.... ..	.... ..	.... ..	.... ..	5,437 50	.... ..
1859.	3,296 25	.... ..	.... ..	.... ..	.... ..	.... ..	4,681 25	.... ..
1860.	4,506 25	.... ..	*$612 50	.... ..	.... ..	.... ..	5,468 75	.... ..
1861.	3,593 75	.... ..	387 50	.... ..	.... ..	.... ..	4,887 50	.... ..
1862.	2,650 00	.... ..	50 00	.... ..	.... ..	.... ..	3,743 75	.... ..
1863.	2,525 00	.... ..	200 00	.... ..	.... ..	.... ..	4,718 75	.... ..
1864.	3,500 00	.... ..	750 00	.... ..	.... ..	.... ..	2,431 25	$950 00
1865.	3,287 50	.... ..	975 00	.... ..	.... ..	.... ..	1,068 75	8,810 00
1866.	3,625 00	.... ..	581 25	.... ..	.... ..	.... ..	1,350 00	5,250 00
1867.	4,337 50	.... ..	1,556 25	.... ..	.... ..	.... ..	1,750 00	4,350 00
1868.	3,050 00	.... ..	1,737 50	.... ..	.... ..	.... ..	1,950 00	7,249 40
1869.	3,175 00	$1,050 00	1,950 00	$1,843 75	.... ..	.... ..	2,300 00	7,282 50
1870.	3,225 00	1,537 50	1,500 00	1,281 25	.... ..	.... ..	1,500 00	9,812 50
1871.	3,950 00	1,387 50	1,250 00	1,600 00	.... ..	.... ..	1,487 50	8,150 00
1872.	4,650 00	1,500 00	375 00	1,600 00	.... ..	$503 75	1,762 50	6,567 00
1873.	4,600 00	1,537 50	1,562 50	1,650 00	.... ..	3,958 75	1,362 50	5,475 00
1874.	5,350 00	1,700 00	1,943 75	1,818 75	.... ..	3,750 00	1,787 50	7,700 00
1875.	5,550 00	1,847 75	1,868 75	531 25	.... ..	3,273 75	1,625 00	7,400 00
1876.	4,325 00	1,239 00	1,200 00	825 00	.... ..	3,751 25	1,166 66	8,262 50
1877.	3,375 00	710 25	900 00	250 00	$625 00	3,062 00	833 30	4,937 50
	80,389 25	12,509 50	19,400 00	11,400 00	625 00	18,299 50	88,456 96	92,186 40

* Prior to 1860 called Peoria.

Years.	Columbia River.	Delaware.	Des Moines.	Detroit.	East Genesee.	East German.	East Baltim're	East Maine.
1855.	.... ..	.... ..	.... ..	.... ..	$900 00	.... ..	.... ..	$1,011 07
1856.	.... ..	$202 50	.... ..	$ 1,831 25	1,122 74	.... ..	.... ..	1,574 82
1857.	.... ..	995 00	.... ..	2,761 25	960 24	.... ..	$1,137 50	1,251 00
1858.	.... ..	1,028 75	.... ..	3,165 50	1,117 50	.... ..	1,142 50	1,606 00
1859.	.... ..	648 75	.... ..	2,490 00	880 00	.... ..	975 00	1,147 50
1860.	.... ..	.... ..	.... ..	2,553 75	137 50	.... ..	1,187 50	1,075 50
1861.	.... ..	.... ..	.... ..	2,971 25	412 50	.... ..	1,373 75	900 00
1862.	.... ..	.... ..	.... ..	2,001 34	.... ..	.... ..	1,207 50	875 00
1863.	.... ..	.... ..	.... ..	2,412 41	100 00	.... ..	1,510 00	900 00
1864.	.... ..	.... ..	$1,965 00	3,193 75	200 00	.... ..	2,096 25	954 00
1865.	.... ..	500 00	3,153 75	4,268 75	375 00	.... ..	2,375 00	1,674 75
1866.	.... ..	1,250 00	3,721 25	4,931 25	725 00	$8,643 75	2,625 00	2,257 50
1867.	.... ..	1,018 75	4,031 25	5,300 00	768 75	11,618 75	3,900 00	2,270 25
1868.	.... ..	1,206 25	3,881 25	5,400 00	675 00	11,912 50	2,600 00	2,550 50
1869.	.... ..	1,400 00	4,062 50	4,164 50	481 25	6,750 00	.... ..	2,490 00
1870.	.... ..	1,650 00	3,037 50	2,259 50	280 00	9,000 00	.... ..	1,800 00
1871.	.... ..	900 00	3,700 00	4,162 50	520 00	9,000 00	.... ..	2,700 00
1872.	.... ..	1,799 99	2,750 00	4,356 25	375 00	9,000 00	.... ..	3,000 00
1873.	.... ..	1,766 10	975 00	4,450 00	.... ..	9,000 00	.... ..	3,000 00
1874.	.... ..	1,763 97	1,418 75	5,037 50	.... ..	9,400 00	.... ..	3,000 00
1875.	.... ..	1,769 36	1,300 00	4,506 00	.... ..	7,500 00	.... ..	2,200 00
1876.	$1,600 00	1,500 00	781 25	3,087 50	.... ..	6,825 00	.... ..	1,800 00
1877.	4,700 00	1,374 47	600 00	2,725 00	.... ..	5,375 00	.... ..	1,375 00
	6,300 00	20,803 89	35,377 50	78,003 25	9,530 48	104,025 00	22,130 00	41,484 89

Years.	East Ohio.	E. Oreg'n & Wash'n	Erie.	Florida.	Genesee.	Georgia.	Holston.	Illinois.
1855.	.... ..	.... ..	$1,742 50	.... ..	$2,486 25	.... ..	. .. ..	$7,031 25
1856.	.... ..	.... ..	2,032 50	.... ..	1,861 00	.... ..	.... ..	8,650 00
1857.	.... ..	.... ..	1,707 50	.... ..	1,418 50	.... ..	.... ..	8,333 75
1858.	.... ..	.... ..	1,872 80	.... ..	1,107 50	.... ..	.... ..	5,945 00
1859.	.... ..	.... ..	1,350 00	.... ..	1,082 00	.... ..	.... ..	4,862 50
1860.	.... ..	.... ..	1,313 50	.... ..	987 50	.... ..	.... ..	4,293 75
1861.	.... ..	.... ..	1,057 25	.... ..	796 25	.... ..	.... ..	3,837 50
1862.	.... ..	.... ..	800 25	.... ..	513 75	.... ..	.... ..	1,392 50
1863.	.... ..	.... ..	762 25	.... ..	712 50	.... ..	.... ..	1,775 00
1864.	.... ..	.... ..	1,093 75	.... ..	792 50	.... ..	.... ..	2,487 50
1865.	.... ..	.... ..	1,220 71	.... ..	927 50	.... ..	.... ..	1,352 50
1866.	.... ..	.... ..	1,691 71	.... ..	830 00	.... ..	$17,352 92	2,432 50
1867.	.... ..	.... ..	1,762 50	.... ..	937 50	.... ..	15,310 43	3,177 50
1868.	.... ..	.... ..	1,800 00	.... ..	879 00	$15,015 00	12,731 76	2,262 50
1869.	.... ..	.... ..	1,606 25	.... ..	758 50	12,832 50	12,040 47	1,012 50
1870.	.... ..	.... ..	1,493 75	.... ..	782 50	11,870 00	8,927 50	850 00
1871.	.... ..	.... ..	1,900 00	.... ..	1,411 25	10,697 50	9,998 50	725 00
1872.	.... ..	.... ..	2,106 25	.... ..	986 25	12,768 75	8,085 00	1,137 50
1873.	.... ..	$850 00	2,518 75	$2,953 25	.... ..	11,965 50	10,080 00	837 50
1874.	.... ..	1,950 00	2,887 50	4,180 25	.... ..	10,537 50	7,888 30	1,112 50
1875.	.... ..	3,016 00	2,013 25	4,237 50	.... ..	10,472 00	10,117 00	900 00
1876.	$80 00	2,725 00	1,256 25	3,507 00	145 00	7,347 50	8,090 00	450 00
1877.	520 00	.... ..	841 66	3,753 00	962 50	4,325 00	5,625 00	.... ..
	600 00	8,541 00	36,830 88	18,631 00	20,377 75	107,831 25	126,246 88	65,348 75

Years.	Indiana.	Iowa.	Kansas.	Kentucky.	Lexington.	Louisiana.	Maine.	Michigan.
1855.	$791 25	$4,662 50	.... ..	$1,462 50	.... ..	.... ..	$918 75	$10,500 50
1856.	629 25	5,279 50	†$1,450 00	1,412 50	.... ..	.... ..	1,083 75	7,720 75
1857.	667 50	2,195 00	†10,286 18	1,368 75	.... ..	.... ..	1,397 50	3,778 75
1858.	506 25	1,532 50	† 9,056 75	1,720 00	.... ..	.... ..	1,036 25	3,603 75
1859.	135 00	982 00	†† 9,643 75	1,381 25	.... ..	.... ..	795 59	2,495 00
1860.	487 50	*1,144 25	†16,025 00	1,142 50	.... ..	.... ..	1,103 11	2,680 00
1861.	412 50	350 00	13,675 00	576 25	.... ..	.... ..	637 50	3,120 00
1862.	75 00	.... ..	11,625 00	1,301 25	.... ..	.... ..	568 75	2,271 25
1863.	.... ..	100 00	8,100 00	865 00	.... ..	.... ..	643 75	2,562 50
1864.	125 00	150 00	4,850 00	1,785 00	.... ..	.... ..	900 00	2,312 50
1865.	368 75	275 00	7,618 75	4,450 00	.... ..	.... ..	1,375 00	3,375 00
1866.	431 25	631 25	12,150 00	13,987 50	.... ..	.... ..	2,250 00	4,550 00
1867.	830 00	781 25	9,481 25	16,806 25	.... ..	.... ..	2,811 25	5,937 50

*Including Western Iowa. †Including Nebraska.

Years.	Indiana.	Iowa.	Kansas.	Kentucky.	Lexington.	Louisiana.	Maine.	Michigan.
1868.	$870 00	$1,290 00	$7,925 00	$9,831 25	.... ..	.... ..	$2,228 75	$4,572 50
1869.	837 50	765 00	9,350 00	9,937 50	$175 00	$9,600 00	1,850 00	3,862 50
1870.	475 00	625 00	6,212 50	6,737 50	625 00	8,512 50	1,450 00	3,118 75
1871.	737 50	500 00	6,037 50	8,441 72	1,125 00	11,287 50	2,250 00	2,875 00
1872.	1,225 00	675 00	7,250 00	8,498 50	1,000 00	11,046 50	3,125 00	7,587 50
1873.	831 25	812 50	7,000 00	8,079 50	1,750 00	11,300 00	1,875 00	4,173 75
1874.	1,037 50	912 50	3,997 50	7,624 98	2,375 00	12,475 00	2,500 00	4,658 50
1875.	856 25	637 50	5,375 00	6,931 50	2,569 00	10,105 00	2,000 00	4,590 00
1876.	568 75	525 00	3,625 00	6,818 50	2,409 50	9,978 75	1,575 00	2,995 00
1877.	481 25	437 50	3,125 00	5,375 00	2,425 00	8,596 25	575 00	2,677 00
	13,369 25	25,263 25	173,859 18	136,534 70	14,481 50	92,901 50	34,949 93	95,328 00

Years.	Minnesota.	Mississippi.	Missouri.	Montana.	Nebraska.	Nevada.	Newark.	New England.
1855.	.... ..	.... ..	$6,968 75	.... ..	.... ..	.... ..	.... ..	$1,487 50
1856.	$1,975 00	.... ..	7,037 50	.... ..	.... ..	.... ..	.... ..	1,503 62
1857.	4,975 00	.... ..	4,418 11	.... ..	.... ..	.... ..	.... ..	1,487 86
1858.	4,462 50	.... ..	4,112 25	.... ..	.... ..	.... ..	$550 00	1,158 75
1859.	4,283 73	.... ..	6,318 75	.... ..	.... ..	.... ..	790 00	1,165 60
1860.	7,263 75	.... ..	7,781 25	.... ..	.... ..	.... ..	894 00	1,043 65
1861.	5,915 00	.... ..	* 7,201 25	.... ..	$2,250 00	.... ..	1,000 50	1,325 00
1862.	10,460 00	.... ..	* 6,106 25	.... ..	2,517 50	.... ..	906 50	1,012 50
1863.	7,806 25	.... ..	* 4,820 00	.... ..	1,600 00	.... ..	975 00	762 50
1864.	8,587 50	.... ..	* 7,572 50	.... ..	1,985 00	.... ..	1,375 00	1,850 00
1865.	4,411 25	.... ..	* 12,025 00	.... ..	2,950 00	$3,925 00	1,883 00	2,251 00
1866.	7,597 50	.... ..	* 43,262 50	.... ..	3,265 00	4,700 00	3,192 50	5,725 00
1867.	8,711 25	$34,794 25	* 34,700 00	.... ..	2,700 00	3,400 00	4,213 75	6,000 00
1868.	10,468 75	13,300 00	* 30,437 50	.... ..	4,650 00	4,100 00	3,367 50	4,273 00
1869.	9,622 50	8,770 70	* 7,787 50	.... ..	5,343 75	3,400 00	2,893 75	3,000 00
1870.	9,375 00	6,000 00	5,436 75	.... ..	5,156 22	2,175 00	1,499 50	3,875 88
1871.	9,123 75	10,687 25	6,149 75	.... ..	4,725 01	2,500 00	2,150 00	3,124 14
1872.	9,955 00	10,098 50	5,987 50	.... ..	5,300 00	2,150 00	2,196 25	3,999 98
1873.	13,590 00	7,716 26	6,000 00	.... ..	6,712 50	42,52 50	3,211 25	4,249 92
1874.	16,075 00	11,649 17	6,000 00	.... ..	7,356 25	3,617 50	2,317 50	4,375 02
1875.	15,035 00	6,006 25	4,775 00	.... ..	8,466 25	3,750 00	2,450 00	1,425 04
1876.	12,675 00	9,300 00	3,625 00	.... ..	7,624 61	3,125 00	1,150 00	2,275 00
1877.	10,350 00	6,621 25	3,125 00	$600 00	6,580 00	3,200 00	1,000 00	450 00
	192,738 73	124,943 63	227,348 11	600 00	80,182 09	43,705 00	35,935 50	58,515 96

Years.	N. Hampshire.	New Jersey.	New York.	New Y'rk East.	North Carolina.	Northern New Y'rk	North Indiana.	North Ohio.
1855.	$1,159 00	$1,410 00	$17,068 75	$2,867 50	.... ..	.... ..	$1,121 25	$1,353 75
1856.	1,310 50	1,910 00	16,228 75	4,022 50	.... ..	.... ..	783 75	1,150 00
1857.	996 25	1,631 75	15,365 00	3,031 25	.... ..	.... ..	770 00	3,412 50
1858.	1,253 75	975 75	12,653 25	2,499 75	.... ..	.... ..	177 50	5,852 50
1859.	950 00	592 50	12,870 75	2,051 00	.... ..	.... ..	400 00	5,655 00
1860.	987 50	700 00	16,152 50	1,553 50	.... ..	.... ..	600 00	5,815 00
1861.	1,000 00	750 00	10,787 50	1,162 50	.... ..	.... ..	100 00	5,362 25
1862.	925 00	781 25	12,051 25	887 50	.... ..	.... ..	150 00	4,393 25
1863.	900 00	1,170 00	11,786 25	1,080 00	.... ..	.... ..	175 00	4,325 00
1864.	1,262 50	1,333 75	12,445 00	1,995 00	.... ..	.... ..	518 75	2,493 75
1865.	1,337 50	1,488 75	15,825 00	4,012 50	.... ..	.... ..	656 25	625 00
1866.	2,250 00	2,151 25	11,500 00	6,912 50	.... ..	.... ..	818 75	1,018 75
1867.	2,625 00	2,245 00	12,750 00	12,000 00	.... ..	.... ..	487 50	1,431 25
1868.	1,900 25	1,800 00	8,500 00	5,755 00	.... ..	.... ..	476 59	875 00
1869.	2,000 00	1,800 00	6,812 50	4,745 00	$8,400 00	.... ..	774 97	875 00
1870.	1,637 50	1,350 30	7,750 00	5,250 00	8,650 00	.... ..	527 25	510 00
1871.	2,112 50	2,100 01	7,325 00	4,875 00	8,918 75	.... ..	787 50	700 00
1872.	2,890 00	2,200 00	8,125 00	5,125 00	10,331 25	.... ..	651 25	700 00
1873.	2,110 00	2,207 50	7,350 00	5,750 00	8,205 00	$1,237 50	843 75	1,112 50
1874.	2,375 00	2,052 50	7,150 00	6,900 00	8,200 00	1,387 50	1,161 25	1,550 00
1875.	1,756 25	1,100 00	5,550 00	5,110 00	7,325 00	1,625 00	650 00	1,362 50
1876.	1,318 75	1,050 00	2,962 50	5,015 00	6,095 05	1,437 50	487 50	825 00
1877.	350 00	250 00	1,538 25	3,500 00	6,853 58	587 50	87 50	675 00
	35,407 25	33,340 31	240,047 25	96,099 50	73,779 63	6,275 00	13,206 31	52,073 00

* Including Arkansas.

Years.	N.-W. German.	N.-W. Indiana.	N.-W. Wiscon'n	N.-W. Iowa.	N.-W. Swedish.	Ohio.	Oneida.	Oregon.
1855.	.... ..	$1,306 25	.... ..	.... ..	.... ..	$1,343 75	$1,875 00	$5,337 50
1856.	.... ..	831 25	.... ..	.... ..	.... ..	1,450 00	1,996 25	4,815 62
1857.	.... ..	787 50	.... ..	.... ..	.... ..	843 75	2,122 50	8,960 98
1858.	.... ..	.... ..	.... ..	.... ..	.... ..	675 00	1,685 00	7,414 77
1859.	.... ..	150 00	.... ..	.... ..	.... ..	125 00	1,608 75	5,536 63
1860.	.... ..	575 00	900 00	.... ..	.... ..	.... ..	1,737 50	4,331 25
1861.	.... ..	375 00	$1,342 50	.... ..	.... ..	75 00	1,447 50	3,856 25
1862.	.... ..	50 00	1,737 50	.... ..	.... ..	112 50	1,279 00	2,587 50
1863.	.... ..	200 00	1,547 50	.... ..	.... ..	187 50	837 50	1,687 50
1864.	$4,306 25	350 00	1,642 50	.... ..	.... ..	150 00	818 75	2,742 50
1865.	8,797 50	450 00	2,525 00	.... ..	.... ..	300 00	1,581 25	3,086 88
1866.	7,896 25	462 50	4,375 00	.... ..	.... ..	475 00	1,550 00	4,323 12
1867.	10,000 00	950 00	4,162 50	.... ..	.... ..	1,000 00	1,323 75	2,942 79
1868.	10,800 00	1,212 50	2,387 50	.... ..	.... ..	1,000 00	1,256 25	2,912 50
1869.	7,200 00	955 00	.... ..	.... ..	.... ..	1,000 00	505 00	2,900 00
1870.	5,250 00	570 00	.... ..	.... ..	.... ..	850 00	.... ..	3,187 50
1871.	7,000 00	700 00	.... ..	.... ..	.... ..	1,150 00	.... ..	2,025 00
1872.	7,350 00	825 00	.... ..	$750 00	.... ..	1,525 00	.... ..	2,537 50
1873.	4,550 00	900 00	.... ..	3,600 00	.... ..	1,675 00	.... ..	6,250 00
1874.	5,075 00	1,381 25	.... ..	5,410 00	.... ..	1,937 50	.... ..	2,762 50
1875.	5,000 00	968 75	.... ..	6,290 00	.... ..	1,387 50	.... ..	2,025 00
1876.	4,875 00	562 50	.... ..	6,050 00	.... ..	1,125 00	.... ..	3,125 00
1877.	4,325 00	387 50	.... ..	4,295 00	$1,180 00	850 00	.... ..	2,500 00
	92,425 00	14,950 00	20,620 00	26,395 00	1,180 00	19,237 50	21,624 00	88,458 29

Years.	Philadel-phia.	Pitts-burgh.	Provi-dence.	Rock River.	Rocky Mount'in	St. Louis.	Savan-nah.	South Carolina.
1855.	$1,837 50	$1,468 75	$1,306 01	$9,650 00	.... ..	.... ..	.... ..	.... ..
1856.	2,462 50	1,756 25	1,224 92	13,175 00	.... ..	.... ..	.... ..	.... ..
1857.	1,056 25	1,372 50	1,125 00	7,012 50	.... ..	.... ..	.... ..	.... ..
1858.	1,862 50	923 12	1,408 00	5,802 50	.... ..	.... ..	.... ..	.... ..
1859.	1,512 50	1,060 62	1,224 49	3,852 50	.... ..	.... ..	.... ..	.... ..
1860.	2,375 00	1,506 25	1,050 00	5,462 50	.... ..	.... ..	.... ..	.... ..
1861.	2,593 75	675 00	462 50	5,200 00	.... ..	.... ..	.... ..	.... ..
1862.	3,468 75	650 00	575 00	4,026 25	.... ..	.... ..	.... ..	.... ..
1863.	4,293 75	1,100 00	687 50	4,747 50	$425 00	.... ..	.... ..	.... ..
1864.	5,562 50	1,250 00	862 50	3,362 50	1,630 00	.... ..	.... ..	.... ..
1865.	6,212 50	2,012 50	1,275 00	1,743 75	.... ..	.... ..	.... ..	.... ..
1866.	11,350 00	3,437 50	2,043 75	4,087 50	.... ..	.... ..	.... ..	.... ..
1867.	13,700 00	4,487 50	3,331 25	4,275 00	.... ..	.... ..	.... ..	$26,903 06
1868.	10,400 00	2,087 50	2,000 00	4,375 00	.... ..	.... ..	.... ..	13,450 00
1869.	5,000 00	2,537 50	1,500 00	2,721 50	.... ..	$16,137 50	.... ..	15,000 00
1870.	3,950 00	1,943 75	1,725 00	2,109 75	.... ..	12,787 50	.... ..	13,740 00
1871.	5,000 00	2,107 48	2,493 75	1,647 50	.... ..	14,318 75	.... ..	13,737 30
1872.	5,300 00	2,511 24	2,656 25	2,758 75	19,067 20	13,241 25	.... ..	.... ..
1873.	4,900 00	2,581 25	2,500 00	2,178 75	16,911 28	8,500 00	.... ..	7,888 75
1874.	5,850 00	2,500 00	2,500 00	2,393 75	15,574 93	7,100 00	.... ..	8,353 70
1875.	4,600 00	1,862 50	1,375 00	1,650 00	13,999 97	5,987 50	.... ..	8,654 00
1876.	3,831 25	1,376 25	1,537 50	1,222 50	9,885 25	4,378 75	.... ..	5,732 75
1877.	1,168 75	600 00	612 50	1,852 50	6,225 00	4,033 75	$3,950 00	8,352 05
	111,187 50	41,757 46	35,475 92	95,307 50	84,819 63	87,116 00	3,950 00	121,751 61

Years.	S.-East Indiana.	Southern Califor'a	Southern German.	Southern Illinois.	South Kansas.	S.-West German.	Tennes-see.	Texas.
1855.	$5,596 25	.... ..	.... ..	$1,412 50	.... ..	.... ..	.... ..	.... ..
1856.	6,091 25	.... ..	.... ..	1,329 00	.... ..	.... ..	.... ..	.... ..
1857.	4,011 25	.... ..	.... ..	3,097 50	.... ..	.... ..	.... ..	.... ..
1858.	3,862 18	.... ..	.... ..	3,753 12	.... ..	.... ..	.... ..	.... ..
1859.	3,201 25	.... ..	.... ..	4,559 36	.... ..	.... ..	.... ..	.... ..
1860.	3,342 50	.... ..	.... ..	2,850 00	.... ..	.... ..	.... ..	.... ..
1861.	2,876 25	.... ..	.... ..	4,700 00	.... ..	.... ..	.... ..	.... ..
1862.	1,826 25	.... ..	.... ..	3,112 50	.... ..	.... ..	.... ..	.... ..
1863.	1,993 75	.... ..	.... ..	3,362 50	.... ..	.... ..	.... ..	.... ..
1864.	950 00	.... ..	.... ..	1,700 00	.... ..	$2,555 00	.... ..	.... ..
1865.	250 00	.... ..	.... ..	708 75	.... ..	8804 75	.... ..	.... ..
1866.	400 00	.... ..	.... ..	1,831 25	.... ..	10,850 50	$12,356 25	.... ..
1867.	725 00	.... ..	.... ..	1,749 75	....	10,368 75	31,502 84	$9,200 00

Years.	S.-East Indiana.	Southern Califor'a.	Southern German.	Southern Illinois.	South Kansas.	S.-West German.	Tennessee.	Texas.
1868.	$500 00	.... ..	.... ..	$2,176 75	.... ..	$9,936 50	$16,213 50	$7,800 00
1869.	487 50	.... ..	.... ..	1,465 00	.... ..	6,716 50	14,700 00	9,300 00
1870.	462 50	.... ..	.... ..	1,293 75	.... ..	7,000 00	12,550 00	8,412 50
1871.	625 00	.... ..	.... ..	1,226 25	$7,000 00	.... ..	11,982 50	10,762 50
1872.	850 00	.... ..	.... ..	1,267 50	.... ..	7,000 00	11,482 50	12,750 50
1873.	1,100 00	.... ..	.... ..	1,475 00	.... ..	7,187 50	11,950 00	20,439 25
1874.	1,025 00	.... ..	$9,006 25	1,187 50	3,375 00	8,587 49	11,114 90	8,279 50
1875.	1,075 00	.... ..	8,768 75	1,352 52	4,035 00	8,124 97	10,325 00	4,785 50
1876.	450 00	$625 00	13,074 50	778 75	4,325 00	7,000 00	7,095 00	6,615 00
1877.	.... ..	2,375 00	8,000 00	481 25	3,625 00	6,600 00	6,041 50	4,480 00
	41,671 23	3,000 00	38,849 50	46,951 50	23,460 00	100,731 86	157,913 99	102,824 75

Years.	Troy.	Upper Iowa.	Utah.	Vermont.	Virginia.	Western Iowa.	Washington.
1855	$1,612 50	.... ..	.... ..	$1,061 84	.... ..	.... ..	.... ..
1856	1,662 50	$2,323 75	.... ..	1,540 00	.... ..	.... ..	.... ..
1857	1,575 00	5,195 00	.... ..	1,130 00	.... ..	.... ..	.... ..
1858	1,522 50	5,470 12	.... ..	1,604 96	.... ..	.... ..	.... ..
1859	1,311 25	5,531 62	.... ..	1,147 48	.... ..	.... ..	.... ..
1860	1,421 25	6,935 00	.... ..	1,187 50	.... ..	.... ..	.... ..
1861	950 00	6,120 00	.... ..	1,550 00	.... ..	$1,306 25	.... ..
1862	874 80	4,706 25	.... ..	1,325 00	.... ..	1,487 50	.... ..
1863	900 00	4,510 75	.... ..	1,257 50	.... ..	1,527 50	.... ..
1864	1,081 25	3,029 25	.... ..	1,343 50	.... ..	.... ..	.... ..
1865	1,268 75	2,051 25	.... ..	1,825 50	.... ..	.... ..	.... ..
1866	1,500 00	2,173 75	.... ..	2,750 50	.... ..	.... ..	$8,538 68
1867	1,875 00	2,806 25	.... ..	2,775 00	* 21,075 00	.... ..	4,200 00
1868	1,400 00	2,287 50	.... ..	2,250 00	* 3,391 60	.... ..	3,000 00
1869	1,800 00	1,427 50	.... ..	1,725 00	15,391 66	.... ..	2,425 00
1870	2,387 50	1,155 00	.... ..	1,331 25	11,500 00	.... ..	2,975 00
1871	3,093 75	1,581 25	.... ..	1,718 75	15,000 00	.... ..	3,450 00
1872	3,268 75	1,750 00	.... ..	2,250 00	15,300 00	.... ..	3,400 00
1873	2,250 00	2,318 75	.... ..	1,625 00	14,625 00	.... ..	3,150 00
1874	3,625 00	2,125 00	.... ..	2,262 50	12,700 00	.... ..	3,213 75
1875	1,938 75	1,205 00	.... ..	1,295 00	9,825 00	.... ..	3,446 25
1876	1,873 75	985 00	.... ..	1,377 50	7,875 00	.... ..	3,500 00
1877	462 50	760 00	$900 00	899 96	5,929 50	.... ..	2,735 00
	39,855 80	66,457 99	900 00	37,233 74	132,612 76	4,321 25	44,033 68

Years.	Western New Y'rk	West Texas.	West Virginia.	West Wiscon'n	Wilmington.	Wisconsin.	Wyoming.
1855	.... ..	.... ..	$2,651 25	.... ..	.... ..	$9,925 75	$1,355 75
1856	.... ..	.... ..	2,310 75	$890 00	.... ..	8,277 00	1,429 50
1857	.... ..	.... ..	2,500 25	1,528 75	.... ..	6,051 25	1,540 00
1858	.... ..	.... ..	2,812 50	1,614 75	.... ..	3,861 25	1,603 75
1859	.... ..	.... ..	2,540 00	2,115 75	.... ..	3,200 25	1,073 75
1860	.... ..	.... ..	2,567 50	2,876 00	.... ..	2,341 75	1,080 00
1861	.... ..	.... ..	2,412 00	1,983 00	.... ..	3,028 75	500 00
1862	.... ..	.... ..	2,833 00	1,817 00	.... ..	2,368 75	400 00
1863	.... ..	.... ..	2,130 00	1,582 50	.... ..	2,468 50	431 25
1864	.... ..	.... ..	3,372 50	3,125 00	.... ..	3,126 25	531 25
1865	.... ..	.... ..	3,896 25	3,550 00	.... ..	3,220 00	776 25
1866	.... ..	.... ..	6,716 25	6,150 00	.... ..	4,373 75	1,150 00
1867	.... ..	.... ..	9,225 00	4,968 75	.... ..	3,331 25	1,010 00
1868	.... ..	.... ..	6,925 00	4 856 25	.... ..	4,690 00	851 25
1869	.... ..	.... ..	6,225 00	5,119 50	$4,650 00	5,078 25	865 00
1870	.... ..	.... ..	3,925 00	3,980 00	3,750 00	4,839 75	830 00
1871	.... ..	.... ..	5,525 00	3,000 00	5,000 00	6,107 00	752 50
1872	$387 50	.... ..	5,675 00	5,000 00	5,000 00	5,750 00	731 25
1873	1,750 00	.... ..	5,640 00	4,000 00	4,593 75	6,695 00	756 25
1874	1,587 50	$7,835 00	5,360 00	4,043 75	5,031 25	7,004 50	981 25
1875	1,600 00	5,864 25	4,615 00	3,481 00	3,368 50	6,725 00	731 25
1876	875 00	7,390 00	4,838 00	2,899 25	3,006 50	5,212 50	762 50
1877	.... ..	6,255 00	3,206 83	2,194 50	750 00	4,187 50	176 00
	6,200 00	27,341 25	97,762 08	70,575 75	35,150 00	113,474 00	20,317 75

* Including North Carolina.

No. V.

Annual Expenditures of the Society for Foreign Missions from the Beginning.

Years.	Africa.	S. America.	China.	Germany.	Scandinavia.	India.	Bulgaria.	Italy.	Mexico.	Japan.
1833	$834 49	.....	.....	.....	.....	.....	.....	.....	.....	.....
1834	1,548 59	.....	.....	.....	.....	.....	.....	.....	.....	.....
1835	3,548 43	.....	.....	.....	.....	.....	.....	.....	.....	.....
1836	7,553 29	$2,899 98	.....	.....	.....	.....	.....	.....	.....	.....
1837	6,111 04	3,214 37	.....	.....	.....	.....	.....	.....	.....	.....
1838	11,815 61	B.A. 450 00 R.J. 4,386 12	.....	.....	.....	.....	.....	.....	.....	.....
1839	18,088 96	B.A. 2,363 67 R.J. 3,266 88	.....	.....	.....	.....	.....	.....	.....	.....
1840	14,093 65	B.A. 3,708 87 R.J. 4,697 15 Mon. 3,495 33	.....	.....	.....	.....	.....	.....	.....	.....
1841	22,107 75	B.A. 10,025 52 R.J. 2,892 23 Mon. 3,890 92	.....	.....	.....	.....	.....	.....	.....	.....
1842	27,748 82	B.A. 2,077 28 R.J. 3,094 82 Mon. 504 00	.....	.....	.....	.....	.....	.....	.....	.....
1843	19,063 96	B.A. 6,568 11 R.J. 1,823 22 Mon. 300 00	.....	.....	.....	.....	.....	.....	.....	.....
1844	13,251 91	775 97	.....	.....	.....	.....	.....	.....	.....	.....
1845	23,120 87	232 50	.....	.....	.....	.....	.....	.....	.....	.....
1846	13,173 70	150 00	.....	.....	.....	.....	.....	.....	.....	.....
1847	26,550 20	447 95	$4,369 95	.....	.....	.....	.....	.....	.....	.....
1848	19,726 44	1,733 98	2,647 83	.....	.....	.....	.....	.....	.....	.....
1849	23,103 73	250 00	754 59	.....	.....	.....	.....	.....	.....	.....
1850	19,777 03	.....	9,512 74	$1,818 46	.....	.....	.....	.....	.....	.....
1851	19,432 89	.....	9,297 85	6,339 33	.....	.....	.....	.....	.....	.....
1852	18,217 09	300 00	7,100 51	8,456 62	.....	.....	.....	.....	.....	.....
***1853**	* 35,307 85	*.....	* 6,843 94	* 20,930 59	.....	.....	.....	.....	.....	.....
1854	37,233 38	2,378 55	8,136 20	23,470 43	.....	.....	.....	.....	.....	.....
1855	33,828 35	964 06	4,883 62	10,035 26	$873 22	.....	.....	.....	.....	.....
1856	36,446 91	3,736 26	9,261 32	14,486 81	2,588 25	$3,541 82	.....	.....	.....	.....
1857	33,559 80	3,866 34	14,979 28	9,583 88	2,343 63	4,594 58	$3,710 92	.....	.....	.....
1858	23,776 82	4,080 20	9,185 52	22,473 97	5,095 24	7,539 22	3,801 80	.....	.....	.....

1859	22,035 05	966 07	17,368 43	21,869 00	6,509 86		82,355 38	2,539 03				
1860	20,937 01	146 86	25,567 25	25,664 23	6,093 95		30,642 83	2,682 13				
1861	21,234 27	.... ..	10,390 85	20,798 02	8,826 32		38,406 38	5,711 30				
1862	17,178 92	... ..	18,342 36	16,999 76	13,755 38		37,164 48	6,281 66				
1863	12,997 53	828 00	19,169 23	31,187 83	13,293 98		72,807 13	9,378 29				
1864	14,073 71	4,002 71	35,262 20	44,098 59	43,686 77		96,083 29	13,224 40				
1865	11,752 79	9,209 35	35,634 88	21,622 54	62,978 97		77,178 21	4,364 17				
†**1866**	†16,576 24	†11,968 77	†47,742 75	†53,284 38	†36,292 68		+93,144 53	†7,088 27				
1867	14,417 53	62,778 60	33,878 44	50,345 34	28,142 54		67,968 63	4,620 96				
1868	12,666 86	14,370 97	35,150 99	36,194 69	17,651 57		64,941 50	8,627 43				
1869	15,066 91	10,313 17	55,886 61	34,173 03	N.&D. 19,295 22 S. 9,437 51		87,693 91	10,287 62				
1870	11,817 50	10,119 36	43,347 30	29,890 89	N.&D. 14,461 35 S. 9,686 41		88,685 24	7,862 13				
1871	10,761 55	10,946 11	F. 10,711 46 K. 5,309 86 P. 11,988 59	35,526 94	N. 7,124 43 S. 12,405 21 D. 6,680 83		77,091 90	9,886 58	$2,560 24			
1872	7,953 90	10,587 35	F. 12,748 65 K. 7,186 83 P. 7,962 76	29,150 38	N. 6,942 27 S. 15,630 25 D. 6,727 32		86,839 55	2,931 68	2,481 08			
1873	10,230 58	8,332 27	F. 22,503 04 K. 12,745 30 P. 18,472 43	32,873 83	N. 9,786 09 S. 24,789 49 D. 9,653 87	I. T. Sc.	74,415 25 12,427 44	5,771 01	10,059 20	$27,951 45	$10,432 52	
1874	9,317 41	6,038 83	F. 4,025 49 K. 8,350 92 P. 7,339 10	31,344 78	N. 8,816 65 S. 21,298 49 D. 5,783 05	B. & B.	78,504 46 995 42	4,321 28	12,735 64	28,907 14	15,829 09	
1875	9,586 34	10,068 75	F. 28,004 46 K. 18,019 86 P. 19,259 21	23,604 84	N. 13,172 24 S. 37,843 66 D. 8,730 83	B. & B.	53,434 76 827 08	7,679 53	27,088 48	18,971 51	26,837 90	
1876	7,872 76	6,911 07	F. 16,183 13 K. 9,375 73 P. 19,829 78	22,107 86	N. 14,243 96 S. 29,749 38 D. 9,477 20	B. & B.	108,217 58 219 47	7,444 98	23,393 81	27,878 90	17,684 76	
1877	9,006 44	8,664 82	F. 17,434 49 K. 10,006 39 P. 14,196 76	31,724 57	N. 11,458 26 S. 23,035 13 D. 7,834 18		60,210 49	8,629 86	18,203 86	23,937 38	13,114 78	
	$765,504 26	$264,994 32	$746,968 88	$710,056 85	$595,097 34		$1,355,930 53	$136,845 03	$96,522 31	$127,646 38	$83,899 05	

Total Expenditures from the beginning for Foreign Missions..... $4,883,464 95
Total Expenditures from the beginning for Domestic Missions..... 7,337,516 90

Total Expenditures of the Society for Missions..... $12,220,981 85

* Year changed from March 1st to Calendar Year.
† Contingent Fund not included prior to 1867. Fiscal Year changes to November 30 from Calendar Year.
NOTE.—In this table B. A. stands for Buenos Ayres; R. J. for Rio Janeiro; Mon. for Montevideo; F. for Foochow; K. for Kiukiang; P. for Peking; N. for Norway; D. for Denmark; S. for Sweden; I. T. Sc. for India Theological School; B. & B. for Bombay and Bengal, (South India.)

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